

TRAINING CHURCHES TO PREPARE FOR RACIAL RECONCILIATION DIALOGUE
(as an extension of reading the book "Beyond Colorblind" by the same author)

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MASTER OF ARTS IN THEOLOGY (MATH)**

**BY
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DEDICATION

The author of this work would like to thank the following people that helped make this thesis possible:

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To the pastors and Christian leaders who gave of their time and energy and helped shape the content of this project: thank you for your partnership and honest, helpful feedback. May it be a gift to the Church.

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Shin Maeng, my husband. Thank you for being my tireless champion and encourager in all things.

**Training Churches to Prepare for Racial Reconciliation Dialogue
(as an extension of reading the book "Beyond Colorblind")**

Abstract

This thesis synthesizes concrete next steps for churches that want to prepare their congregants for dialogue about racial reconciliation. It assumes prior reading of the book "Beyond Colorblind" (written by the thesis writer Sarah Shin, release date of October 2017). The steps outlined in the PDF are to help those who desire to start conversations about ethnicity and race in their churches or Christian organizations.

While there are many resources in Christian and secular literature that address racial reconciliation and justice, many evangelical communities are unable to implement such resources because they come from a functionally colorblind worldview that does not see ethnicity as an integral part of the imago Dei in humanity. Awareness of ethnic difference must precede speaking of reconciliation and justice. Functional colorblindness leads to a lack of skills in leading conversation about ethnicity awareness in ministry leaders. Ministry leaders have the challenge of addressing gaps in scripture about ethnicity, baggage from previous bad experiences, and lack of positive vision for why this conversation is important. When they do enter the conversation, they may lack an accurate assessment of their own preparedness and skills. This PDF helps build an awareness of ethnic identity and difference in churches so that they can adequately be prepared for future conversations about reconciliation and difference (such as *Be the Bridge* by Latasha Morrison or Brenda Salter McNeil's *Roadmap to Reconciliation*). The PDF is an initial group process step in a longer-term view of a church's journey towards multiethnic, reconciling kingdom witness.

An initial draft of the PDF was reviewed by Dr. Emmett Price, who provided feedback for edits. Some of the continuums in the PDF were reviewed by Dr. Virginia Ward, and the thesis writer used them in trainings at local conferences with ministry leaders interested in having dialogue about race. Next, the PDF was sent to nine different pastors across the country. They provided feedback about what they found useful, helpful, confusing, and needing more clarity. They ranged in congregational size, personal ethnic background and gender, ethnic makeup and size of their congregation, denominational affiliation, and geographic location in the country. The church application PDF was then edited based on such feedback.

VITA

The author of this work is Sarah Shin. Sarah was born in Seoul, South Korea on December 5, 1981 and moved to the US when she was four years old. She has called Cambridge, MA her home for the past seventeen years. She earned double bachelor's degrees from the Massachusetts Institute of Technology in Architecture and City Planning in 2004 and went on to earn her Masters in City Planning from MIT and worked as a city planner, helping create neighborhood revitalization plans and master plans for city redevelopment in the United States and overseas.

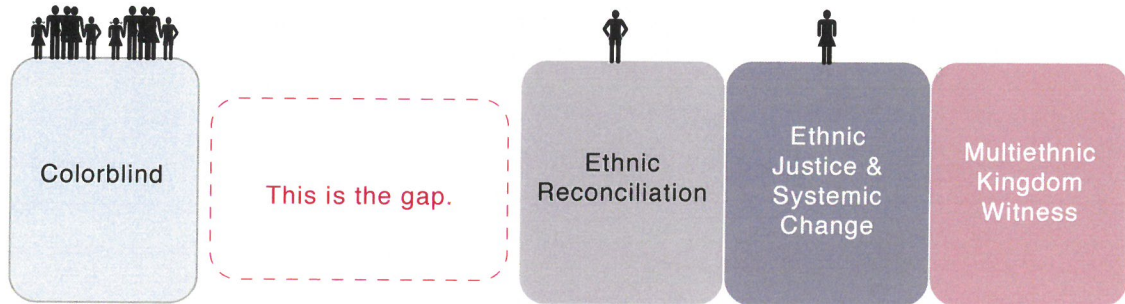
Sarah Shin is on staff with InterVarsity Christian Fellowship. She serves as a Senior Resource Specialist with the Evangelism Department, with a special focus on Reconciliation & Witness. She has trained many college ministry professionals and college students across the country in cross-cultural skills and ethnicity awareness, and help connect ethnic identity awareness, reconciliation, and evangelism. Sarah is a speaker, writer, artist, and trainer, and she has helped develop leaders in both ethnic-specific and multiethnic contexts. She is the author of *Beyond Colorblind* (InterVarsity Press, release date October 2017).

Sarah is studying at Gordon Conwell Theological Seminary (Graduating October 2017 with a Master of Arts in Theology). This thesis was written between January to August of 2017. She and her husband Shin live in Cambridge, MA and love to paint, host, and welcome strangers into the city together.

LOGIC MODEL #1: IDENTIFYING THE GAP

Problem:

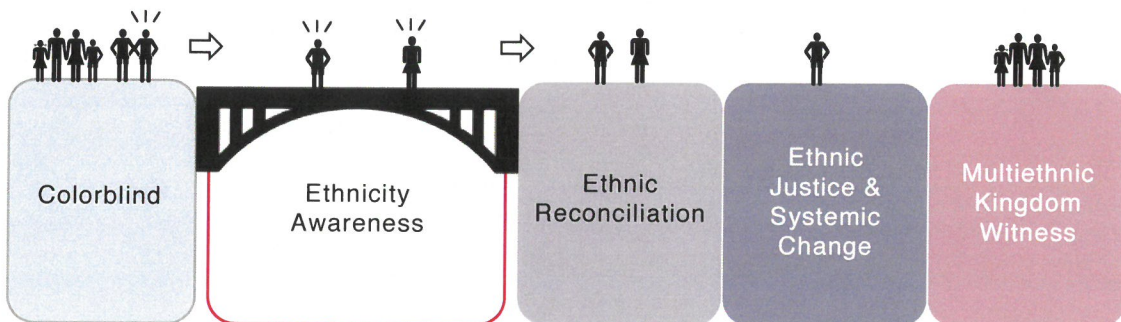
Churches are not addressing racial issues because they are choosing colorblindness, which in turn affects their planting, evangelism, congregational makeup and practice.



Result without intervention:

- **Impotence:** Churches will continue to be unable to address racial issues, injustice; it will succumb to the racially divided culture of the times.
- **Isolation:** Churches will continue to experience cultural & ethnic homogeneity and bias, and the divide amongst churches according to ethnic, racial, and activist lines will continue overall.
- **Irrelevance:** The church will continue to lose its influence and prophetic voice in matters of ethnic & racial division

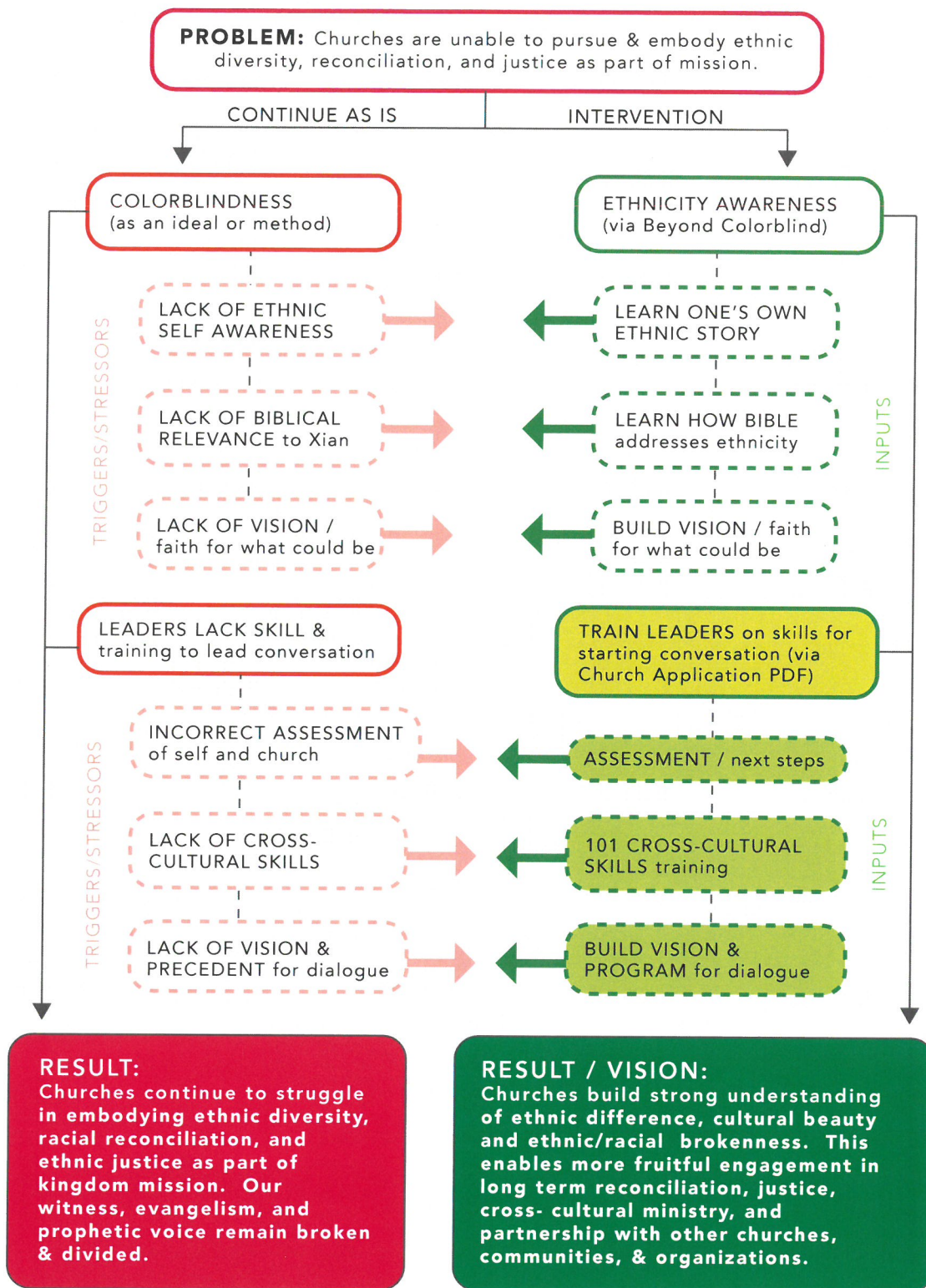
While there are excellent resources out there about racial awareness & justice, most churches are unable to join the conversation because they are unaware of their own ethnic background, cultural bias, and the racial realities of their neighbors. Also, many churches are fearful of the division, the political conversations, the loss of members, and other such negative experiences, especially if they have seen such before. Because people come in with varying levels of awareness and understanding of their own ethnic identities, the Church is unable to have constructive conversation that allows people to even acknowledge the beauty and pain of their differences. Without such an understanding, it is impossible to get to conversations about racial reconciliation and justice—EVEN THOUGH such resources exist. **The gap is ethnicity awareness—in particular of ministry leaders, let alone congregants.**



Inputs & Goals:

The book *Beyond Colorblind* helps individuals grow into ethnicity awareness. The PDF helps churches and organizations grow in communal awareness of ethnic difference. The result is that you have individuals and churches ready to have deeper conversations about race and justice.

LOGIC MODEL #2: THE TRIGGERS AND PROPOSED INPUTS IN DETAIL



MOVING COMMUNITIES BEYOND COLORBLINDNESS

Sarah Shin, 2017

+ Why this PDF? +

Most people would say that they want to see racial and ethnic healing. But often, they don't know where to start. The problems seem too big, and they're not sure how Christian faith intersects with the conversation. Many can barely articulate their own ethnic journey and often resorted to colorblindness in an attempt to be harmonious or peaceable. They may avoid the conversation because they don't know what to say, had bad experiences in the past, or feel indifferent about their own ethnic background. But such a stance doesn't encourage the real and honest conversations needed to look at pain and move into places of healing and reconciliation.



The book *Beyond Colorblind* helps individuals grasp their own journeys in light of the multiethnic community that is the family of God. For churches and ministries that are eager to start conversations about ethnicity and race, the book gives them an accessible starting place from which individuals can grow in understanding their own ethnic story and the stories of others. The hope and prayer is that this will result in empathy, compassion, and commitment to the wellbeing of fellow brothers and sisters across ethnic differences.

It's one thing to do this individually by reading a book. It's quite another thing to help a church or ministry have the conversation as a group.

This PDF is meant to help church and ministry leaders have discussions about ethnicity as they read *Beyond Colorblind* together as a community. It provides concrete ways to assess where leaders and communities are, and it proposes tangible exercises and skills to help develop a core of committed leaders who will carry on the conversation and trust into the larger community. *The PDF assumes that the reader has read the book *Beyond Colorblind* already. It will be difficult to proceed without such background. **The goal of the PDF is to set up foundations and awareness of self so that a church or organization can be more prepared to have long-term conversations about ethnicity, crossing cultures, racial reconciliation, and justice.**

To purchase the book and for more resources, go to <https://www.ivpress.com/beyond-colorblind>.

This work is the intellectual property of the author Sarah Shin. It contains ideas and suggestions for starting church conversations about ethnicity.

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TABLE OF CONTENTS

Beyond Colorblind Church Application PDF

SETTING EXPECTATIONS

- 1. Should you pass go? 10
- 2. Are you willing to put in the time? 12

STEP ONE: Start with yourself

- Assess yourself 14
- Self-assessment worksheet 16

STEP TWO: Understand your context

- Survey the Land (diagnostic) 17

STEP THREE: Setting up the conversation

- Identify and gather an early adopters core 18
- Part A & B: Crosscultural skills + ground rules 19
 - Crosscultural spectrum discussion + worksheet 21
 - Cultural spectrum sample 22
- Part C: Agreeing to a Covenant 23
- Part D: Naming concerns, fears, and questions 24
 - Worksheet: Concerns, fears, questions 25

STEP FOUR: Sharing stories

- Share stories in an ethnically diverse setting 26
- Individual Story Reflection Sheet 27
- Worksheet: How God is interacting with your ethnic story 28
- Additional Tips & Reflection Questions 29

STEP FIVE: Multiplying the conversation

- Expand the conversation to the church and organization 30

WHAT NEXT? 31

MEASURING GROWTH 32

ANTICIPATED TIMELINE 33

1. SHOULD YOU PASS GO?

When someone first learns how to drive, they shouldn't enter into the fast lane of the highway immediately. They have to learn other key skills needed in order to be able to navigate a busy, speeding highway, anticipate others drivers' signals, and learn to communicate as they switch lanes and turn on and off the highway. When someone first learns to ski, they shouldn't go on the double black diamond trail, because they need to learn some important foundational skills (how to stop, how to avoid obstacles, how to jump). If basic skills are non-existent, driving and skiing can be disastrous.



Likewise, leading conversations about ethnicity and race in a church setting requires some basic foundational skills for the ministry leader/pastor. The pastor who wants to lead such conversations needs some basic skills and awareness (critical to any kind of ministry health) in order to lead the conversation without causing damage to self, others, and the church. Your assumptions and lack of skills will lead to broken trust and damaged relationships that will take a long time to heal. (Consider this the "buyer beware" warning).

___ 1. Would those closest to you describe you as emotionally healthy?

___ 2. Do you have regular practice in using conflict resolution skills*?

*Meaning, do you have specific examples of when...

... you have approached others respectfully and honestly when you were offended or concerned?

... when others approached you when they were offended and you were able to respond respectfully and honestly?

... you were able to acknowledge conflict without escalating the situation?

... you interacted with another not as they "deserved" in retaliation but with reconciliation and peacemaking that is commanded in scripture?

... you have admitted wrongdoing (intentional or unintentional).

___ 3. Are you able to give and receive critical feedback?

___ 4. Do your congregants trust you? Are they vulnerable with you?

___ 5. Do you have accountability to others?

If you cannot say yes to all five, you'll do more harm than good. Do not attempt this conversation at your church until you have grown in these key skills that are basic to ministry leadership. In other words, do not pass go. *If you are not sure, ask a couple people whom you trust to give you feedback about categories. If there is a key growth area, here are some recommended readings for you to grow in these categories:

Emotionally Healthy Spirituality/Leader/Church by Peter Scazzerro
(<http://www.emotionallyhealthy.org>)

Crucial Conversations & Difficult Conversations
(<https://www.amazon.com/Crucial-Conversations-Talking-Stakes-Second/dp/1469266822>)

The Peacemaker: a Biblical Guide to Resolving Personal Conflict by Ken Sande
(https://www.amazon.com/dp/B009AT2JHE/ref=dp-kindle-redirect?_encoding=UTF8&btkr=1)

When People are Big and God is Small: Overcoming Peer Pressure, Codependency, and the Fear of Man by Edward T. Welch
(<https://www.amazon.com/When-People-are-Big-Small-ebook/dp/B0073M6FFC>)

Emotional Intelligence
(<https://www.amazon.com/Emotional-Intelligence-2-0-Travis-Bradberry/dp/149151356X>)

Thanks for the Feedback: the Science and Art of Receiving Feedback Well
(<https://www.amazon.com/Thanks-Feedback-Science-Receiving-Well/dp/0670014664>)

If you can confidently say that you have these basic skills, and that confidence has been affirmed by others who you trust to be honest with you, then continue.

2. ARE YOU WILLING TO PUT IN THE TIME?

This will take time. Helping a church grow in becoming aware of ethnic story and difference is a ministry of **Prayer, Presence, and Patience**. Prayer is needed throughout (before, during and after the conversations). Presence, meaning meaningful conversations and time between real people, is necessary to build trust. Patience is needed because this will likely take more than a year (as a seminary professor put it, more than a year, less than a marriage). This will need commitment from you to keep the conversation going. It is a process where God will do work, bring clarity, repentance, healing, and growth. God is not in a rush. We need to engage in worship with God without putting a time limit on His activity. Time is needed in order for these values and conversations to take deep root. You must measure growth by depth of relationships formed amongst your congregants, and not how many minutes, days, or weeks have passed. You need to be relationship oriented instead of time oriented in this conversation.

There are five steps in this sheet. Each step can take 1 week, month, or year (so implementing this could take up to 5-6 years). The time of each step varies depending on the congregation and leader.

| | | |
|-------------------|--|--------------------|
| Step ONE | Assess yourself/key leader | 1 week to 1 year |
| Step TWO | Survey the Land | 1 month to 1 year |
| Step THREE | Identify and gather an early adopters core | 1 month to 1 year |
| Step FOUR | Hear ethnically diverse stories in a multiethnic event | 1 month to 1 year |
| Step FIVE | Expand conversation to church/organization | 2 months to 1 year |

Key Pastor(s) / Leader(s)

who will lead conversations
about ethnicity

Early Adopters Core

Key leaders and members

Larger Church

These conversations will first start with the pastor(s) and/or key leader(s) who will lead these conversations about ethnicity in Step ONE. An early adopters core will be needed in Step

THREE. Such a core is needed because it gathers key people into the same room and builds ownership. This will include ministry leaders, ethnicity-aware persons who are interested in the conversation and also have relational influence in the congregation, and voices from ethnic/racial backgrounds that you want to make sure are included. Starting with this core also allows you to get a sense of what works and what kind of teaching is needed in order for it to work with a larger church/ministry setting. Hopefully, as helpful conversations and growth occurs, people in the early adopters core will help spread the word and invite others into the conversation.

Once the Early Adopters Core has the conversation, you can move the conversation to the larger church in Step FIVE. Throughout all of these steps, the ministry leader/pastor should be prepared to have informal conversations with members (particularly those of an under-represented ethnic group) about the conversation and plans. The leader should initiate the conversation, ask about needs and/or concerns, and leave the door open for future conversations.

Step ONE: Assess yourself/key leader in ethnicity awareness

Self-assessment is key if one desires to lead his or her community in conversations about ethnicity and race.

Get the pastors or executive team on board.

- Each person should read the book *Beyond Colorblind*.
- Each person should complete the self-assessment worksheet and pinpoint where they might be on the learning continuum below (see worksheet).
- *If additional reading is needed (for a vision of what could be), *Roadmap to Reconciliation* by Brenda Salter McNeil is recommended.

Tally up the number of check marks. Then look up the corresponding growth stage to confirm that it matches your experience and reality. *It is better to be conservative rather than over-optimistic about where you are.

If the primary ministry leader(s) and/or pastor(s) who are to lead this conversation are not in at least Stage Three, it is strongly recommended to wait until the leaders have grown in their awareness and experience. Because growth in ethnic awareness and reconciliation requires personal experience and knowledge, those who are not developed in the journey can do more

| # of checks | Stage | Description |
|-------------|--------------|--|
| 0-3 | ZERO | <i>Colorblind</i> to RECOGNIZING DIFFERENCE |
| 4-6 | ONE | <i>Inactivity</i> to ACTIVE LEARNING ABOUT DIFFERENCE. Read books, watch shows, listen to sermons, displace yourself in other environments. |
| 7-10 | TWO | <i>Conceptual Engagement</i> to RELATIONAL ENGAGEMENT. Learn the stories of others & your own. Pursue cross-cultural friendships & mentorship with a humble learning posture and prayerful reflection. |
| 11-14 | THREE | <i>Fear of Dissonance</i> to TRANSFORMATIVE RECONCILIATION. Commit to cross-cultural conflict resolution & engage your own ethnic story. Repent, ask for forgiveness, and reconcile. |
| 15-18 | FOUR | <i>Individual Change</i> to INFLUENCING OTHERS. Share story of your journey & healing. Become an ally and advocate for others in your sphere of influence. |
| 19+ | FIVE | JOIN / LEAD RECONCILING MOVEMENTS beyond your circle/church. Pursue justice, advocacy, equity, reform. |

harm than good. (Those who do not yet know fully how to drive or ski should not teach others how to drive or ski.)

Here are some ways things could go wrong (and the cost):

- A well-meaning but inexperienced ministry leader (who is in stage One) could teach others an incorrect way of building trust and connection with those who do not share their culture. This will then communicate lack of safety and hospitality to others, and the church or organization will continue to be poor in welcoming and attracting people of different ethnic backgrounds. They will perpetuate stereotypes and unhelpful behaviors.
- A leader who has not yet experienced stage Three (reconciliation, admitting wrong, seeing relationships deepen after healthy cross-cultural conflict) will have difficulty leading his or her community in real conversation about cultural and racial difference. They will back down from addressing situations that need confrontation and resolution. This will lead to unaddressed conflict, lack of trust, and shallow relationships.
- He or she might also fail to address racial tensions and incidents that affect people in the community, which isolates them and fails to communicate the compassion of the gospel. If the leader projects his or herself as a reconciler or cross-cultural leader but fails to recognize such alienating practices (and as a result doesn't know how to change), the result will be that people will either leave the community because they are hurt or that there will be an implosion of trust and larger scale conflict within the community.
- If such conflict occurs and trust with key leaders is damaged, the community may lose desire to address racial and ethnic issues in the future (for many years), which sets back the process of change. They may choose to avoid all difficult topics in the name of "getting along", which makes the work of reconciliation impossible.

Ministry leaders who are not yet in Stage Three should re-read *Beyond Colorblind* and the additional recommended readings in order to expand knowledge. They should pursue intentional cross-cultural friendships with people from whom they can learn.

Self-Assessment Questions | **Total number of checked boxes: _____ / 21**

- ☐ I might not always be able to articulate it, but I am starting to notice differences between myself and people who are ethnically different from me.
- ☐ I've realized or am realizing that colorblindness doesn't seem to help get to some real conversations about ethnicity and race.
- ☐ I've started to read books, listen to sermons, and/or watch shows that help me understand lives and experiences of people who are ethnically and racially different from me.
- ☐ I have visited spaces (church/community center) where people were ethnically and racially different from me.
- ☐ I have listened/started to listen to the life stories and experience of people who are ethnically and racially different from me.
- ☐ I have received/started to receive mentorship from someone racially different from me.
- ☐ I have a humble learning posture as I learn the stories of ethnic others.
- ☐ Learning about the ethnic journeys of others has helped me reflect on my own story.
- ☐ I have had experiences of cross-cultural conflict with someone of a different ethnicity and walked away closer than we were before.
- ☐ I have a close relationship with someone of a different ethnicity (and we are able to talk about our ethnic & cultural differences).
- ☐ I've been able to repent, ask for forgiveness, and reconcile when I've experienced cross-cultural conflict.
- ☐ My friends are willing to talk to me about painful life experiences including how they have been affected by racism, prejudice, or injustice in their lives.
- ☐ When I walk into a room, I am immediately aware of ethnic representation and how who is present might affect the flow of conversation.
- ☐ I've been able to share about my ethnic journey and what I've learned as I've grown to recognize beauty and sin in that story.
- ☐ Spending time with an ethnic group (in America) different from my own has significantly affected how I think, relate to people, and/or assume what is "normal." [Study abroad does NOT count.]
- ☐ I've started to advocate for the needs of friends and neighbors who are ethnically different from me.
- ☐ I am aware of my own bias of what is "normal" and know how to vary up how I lead a meeting or host a gathering in a way that is hospitable to people of other ethnicities.
- ☐ I can articulate how systemic injustice affects different ethnic and racial groups of people.
- ☐ My first instinct when I hear about local or national ethnic injustice is to reach out to a friend or neighbor and ask them how I can pray for and care for them.
- ☐ I've been able to lead others in conversations about ethnicity and reconciliation.
- ☐ I've been able to partner with other organizations and movements who are pursuing racial healing, justice, and/or reform.

Instructions & Diagnostic

Step TWO: Survey the Land

This helps match what you think is going on with reality. We all have a lens by which we view ourselves and the world. This is part of what makes us unique, but it also results in blinders that can only be corrected with the stories and lens of others.



**Key Pastor(s)
/ Leader(s)**

Informal Conversations with Congregants & Constituents

- Assess the level of trust congregants have with pastors and key leaders.
- Use the grid and questions below to interview. *You may need to aim for an anonymous survey.

Trust and Awareness Diagnostic

| Diagnostic Questions (3 = a lot, 2 = some, 1 = not at all) | 1, 2, or 3 |
|--|------------|
| 1. How much do you trust your pastors & leaders to spiritually care for and lead the community/congregation? | |
| 2. How much do you trust your pastors & leaders to lead conversations about ethnicity and racial healing? | |
| 3. How much do you trust those in your church community and/or team to have conversations about ethnicity and faith? | |
| 4. How much previous conversation have you personally had about ethnicity, race, and the gospel? | |
| 5. How much does scripture inform how you think about ethnicity? | |
| 6. How many close relationships do you have with those who are ethnically different from you? | |
| Tally up your score: ____ out of 18 | |

What has it been like for you to be ____ (your ethnic/racial background) ____ at our church/in our ministry?

What are your fears and questions about having this conversation as a church/ministry team?

What would make this conversation worthwhile (a win) for you?

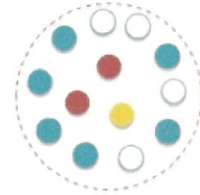
The goal of Step TWO is to figure out where the pastors/leaders are and to identify how much trust people have with each other and leadership. Trust is the essential building block of community. Questions and fears are helpful to identify, as it helps leaders learn more about challenges to having the conversation. If there is not a lot of trust, it is recommended that the leaders get to know congregants better and create some community building activities.

Step THREE: Identify and gather an early adopters core

(Start with early adopters and key leaders with influence.)

This group will consist of those in leadership as well as key people from the ministry and/or team. Intentional effort should be made to invite white people and people of color.

Work with what you have: *In churches where a multi-racial mix is not possible, go for ethnic diversity. For example, an Asian American church might have Chinese, Korean, Taiwanese, and Filipino people gathered. A black church might have African American, Nigerian, and Caribbean members. A church that all white might have those of Irish, English, Italian, German, or Polish background (some may have been here since the Revolutionary War and others might have had grandparents who immigrated to the country).



Early Adopters Core
Key leaders and members

Early adopters should be open to learning, have influence with others in the church, and be in at least stage 2 of ethnicity awareness. They should be emotionally healthy, because these kinds of conversations involve vulnerability, correction, and grace.

This group will read *Beyond Colorblind* and review cross-cultural skills together. The group will commit to praying for the ministry/church to grow in valuing ethnic reconciliation and healing. Fasting and prayer are encouraged.

As You Invite...

Articulate a clear vision for this conversation and opportunity for growth as a result. You will be sharing this vision with individuals you invite to the core as well as when you lead the core together. You can say something like this:

"Our hope is to become a more ethnically aware church/community and as a result see deeper mission, community, justice and evangelism flow out. Initial conversations among leaders and key influential persons in our congregation will lay a foundation of trust and awareness into which we can invite the church at a later time. We want to see deeper learning, trust, and relationships built. Instead of pretending like our differences aren't there or don't matter, we're going to learn from the incredible diversity available to us in the Body of Christ."

Modified for cores that are not racially diverse: We might look around the room and think, we're not that diverse. What are we going to learn from this group? We're all the same! But actually, even in this room, we have different stories about our ethnic backgrounds and experiences. Hearing in each other, even in this space, helps us become more aware of who we are. It helps us to better engage in conversation with others later on as we grow in our understanding of our ethnic journeys.

Step THREE: Part A - Read the Book

Each member of the group will read *Beyond Colorblind* (chapters 1-8) before they gather in the group. Give group members enough time to read the book.

Step THREE: Part B - Crosscultural Skills

In 2-5 meetings (depending on size), this group will discuss the following Parts:

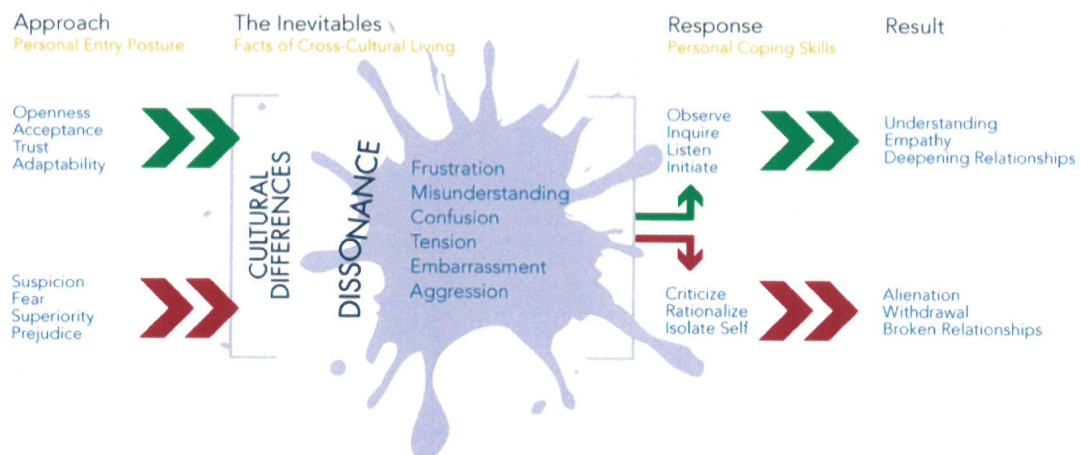
The group will review cross-cultural skills (mentioned in chapters 6, 7, and 8).

We need cross-cultural skills in order to be able to communicate hospitality towards others as we do outreach, host newcomers, etc. Just as Paul adapted how he shared the gospel with Jews versus Greeks in Athens, we need to be aware that we live in a culturally diverse world.

- Instead of Colorblind ► **We are choosing to be Ethnicity Aware**
- Instead of a Defensive Posture ► **We are choosing to have a Learning Posture**
- Instead of Relying on Good Intentions ► **We are choosing Cross-cultural learning**

APPROACHING DIFFERENCES

Go to <https://mem.intervarsity.org/resources/approaching-differences-diagram-collection>



Use the "Approaching Differences Diagram" above to talk about what happens when one encounters the dissonance of cross-cultural differences. Based on whether one enters in with openness, trust, and adaptability (green line) or suspicion, fear, superiority or prejudice (red line), the response will be to observe, inquire, listen, and initiate or to criticize, rationalize, or isolate one's self. If you "green-line", you get understanding, empathy, and deeper relationships, while if you "red-line", you get alienation, withdrawal, and broken relationships.

*See chapter 8 in *Beyond Colorblind*.

RULES OF ENGAGEMENT:

To help us enter into this well, here are some ground rules of engagement:

1. Ask, "what's your ethnic background?" instead of "what are you?" or "where are you from?"
2. Avoid language that generalizes, stereotypes, & ethnic slurs
 - For example: all _____ people are like_____.
 - Don't assume that one story about a ____ person is true of everyone
 - Avoid assumptions about wealth/poverty
 - If you think it might be an offensive term, avoid it. (NO n-word)

| Accusatory questions (to avoid) | | Learning posture questions (use instead) |
|--|---|---|
| "Why do you do that?" | ► | "Could you tell me more? I'd love to understand better what that experience was like for you." |
| "Why do your people or _____ people do that?" | ► | "I think I missed something back there. Could you help me understand what was happening when ____ happened?" |
| "That food/event/experience was _____ (gross, inefficient, chaotic). Why is it like that?" | ► | "Forgive my ignorance, but I don't know what _____ is. Could you explain it a little more so I can learn?" |
| "Aren't you just overreacting? Why did you say that?" | ► | "This might be an uncomfortable topic, but at some point, I'd love to know about what this is like for you. Could we talk about it sometime when you feel comfortable?" |

3. Put yourself in the learner's seat instead of others on the defensive. Ask good questions.
4. Ask to be corrected, and gently correct if you are offended
 - Give yourself grace to learn, make mistakes, receive correction.
 - Multiethnic community killers: Arrogance, Avoidance, Apathy

CULTURAL DIFFERENCES SPECTRUM

Map out cross-cultural differences and discuss (see worksheet below). To debrief and understand the results, ask the following:

- What differences and/or patterns do you notice?
- How do your answers compare with those in the group that share your ethnic/racial background?
How does it compare with those who do not share your ethnic/racial background?
- How is your sense of what is "normal" challenged as you look at this?
- What would you do if you were caught between two extremes? (ie, people that want to end on time versus people that want to make sure the discussion ends when the issues are done).

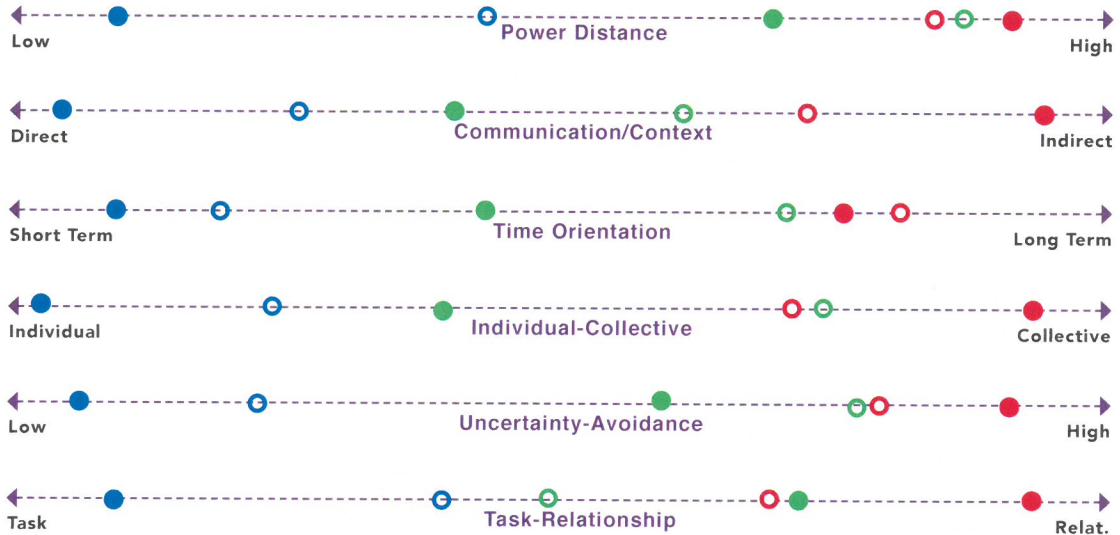
Step THREE, Part B: Cultural Differences Spectrum

Put a mark on the spectrum that matches your regular/daily behavior. (For a larger list and more information on cultural factors, go to the Cultural Intelligence Center at <https://culturalq.com/products-services/assessments/cultural-values-profile/>.)

| | | | | |
|---|--|------------------------------|--|---------------------|
| ← | | Power Distance | | → |
| Low | | | | High |
| <p>I am able and willing to state my opinion in front of authority figures and people older than me.</p> <p style="text-align: right;">I almost always defer to those higher in rank and age than me, even if I might not agree with what they say.</p> | | | | |
| ← | | Communication/Context | | → |
| Direct | | | | Indirect |
| <p>I prefer clear, explicit verbal communication when I speak and am spoken to.</p> <p style="text-align: right;">The tone and context of how someone says something matters just as much as their actual words.</p> | | | | |
| ← | | Time Orientation | | → |
| Short Term | | | | Long Term |
| <p>I like immediate results and success.</p> <p style="text-align: right;">I like to plan towards long-term goals and successes.</p> | | | | |
| ← | | Individual-Collective | | → |
| Individual | | | | Collective |
| <p>My personal, individual needs and thoughts need to be acknowledged in a team. When I fully contribute my thoughts & opinions, I am fully participating.</p> <p style="text-align: right;">I participate by making space for the needs and opinions of others, sometimes at the expense of my own opinions or thoughts.</p> | | | | |
| ← | | Uncertainty-Avoidance | | → |
| Low | | | | High |
| <p>I am willing to try things, adapt, and be flexible according to the situation.</p> <p style="text-align: right;">I prefer planning and predictable outcomes in programs and situations.</p> | | | | |
| ← | | Task-Relationship | | → |
| Task | | | | Relationship |
| <p>It is most important that the task at hand gets completed and that we get things done.</p> <p style="text-align: right;">It is most important that relationships are maintained and that everyone likes each other.</p> | | | | |

Step THREE, Part B: Cultural Spectrum Sample

Compare your answers to those around you. Be careful to not jump to premature assumptions about different ethnicities and races, but do note where you see trends and patterns amongst your group.



For example, the red dots *could be* the responses of two different Asian persons: Kevin and Li. The two vary in their communication styles between somewhat direct to indirect, depending on their gender, ethnicity, and how many generations their family has lived in the states. There is a pattern of valuing high power distance and a collective mentality, although they vary according to personality and personal experiences.

This *could be* the spectrum map of two different white persons: Todd and Jane. The two vary in their power distance (PD) and valuing task versus relationship (depending on gender and also if they're from a low PD area like the Southwest, or from a high PD area like the South or a military family). There is a pattern of valuing more direct communication, short term time, and a more individual mindset. This is affected also by personality, class, and personal experiences.

This *could be* the spectrum map of two different black persons: Shyla, and Chidima. The two vary in their avoidance of risk (affected by messages they heard growing up about how people might perceive them because they are black), and they range from strong to moderate directness in communication. There is a pattern of valuing high power distance (respecting elders) and a collective mentality. Responses vary according to personality and experiences.

Step THREE: Part C - Group Covenant

At this point, the group will have been exposed to the type of conversation and ground rules that are expected from the core. Given this initial experience, the group will then be asked to sign a group covenant if they wish to continue to be a part of this conversation as a member of the early adopter's core. Consider this your "group inventory".

*Not all may be able to continue to commit to this conversation as a member of the early adopter's core. For some, they may not be able to give the time needed for the conversation. For others, it might be too steep of a learning curve, or they might be too afraid to continue before they do some more reflecting on their own. Give space for members to bow out gracefully, but continue to cast vision for what the church or organization could gain from what this core learns.

Ask people to sign the covenant. It might help to read the covenant outloud together. Pray for next steps as you sign the covenant together.

GROUP COVENANT

Have the core sign a group covenant:

In the spirit of Ephesians 4:2-3, "Be completely humble and gentle; be patient, bearing with one another in love. Make every effort to keep the unity of the Spirit through the bond of peace..."

- I commit to learning, being teachable, and adopting cross-cultural skills.
- I commit to putting aside defensiveness, avoidance, and self-protection.
- I commit to resolving conflict (as opposed to avoiding it).
- I commit to giving grace and receiving correction. I commit to not viewing others by their mistakes.
- I commit to not having "backdoor conversations" (meaning, I will refrain from gossip and engage with others even if I disagree).
- I commit to honoring confidential information that might be shared in the group.
- I commit to praying for myself and others in this conversation.

Name_____

Date_____

Step Three, Part D: Naming concerns, and fears, and questions

The group will also name concerns, fears, and questions that they have.

- If the bulk of the leaders scored at least 14 or higher, the group has high trust with each other and with the pastors. They can stay together as one group.
- If the bulk of the leaders scored less than 14, then it is recommended that you separate out the group into white people and people of color (if your group has over 20, then it might be worth dividing up into multiple small groups).
 - Group A) white leaders + early adopters
 - Group B) POC leaders + early adopters

Have the group fill out the questionnaire about experience, fears, and concerns. (See below). You may have people share answers aloud, or collect their answers beforehand and present the information as a group. You will have the group share their answers and notice patterns, fears, and concerns.

Here are some questions for you to discuss with your group:

- Restate the vision for this conversation. What is appealing or attractive about the vision?
- Where do you find yourself in the learning continuum (see page 11, and use the worksheet on page 12 if necessary)?
- What do you notice about patterns or differences in people's previous experiences in this conversation? How can we be gracious and transparent at the same time?
- What patterns or differences do you notice in people's feelings and fears for the conversation? What can we do individually and as a group to allay such fears?
- What principles from the book (particularly chapters 6-8) speak into fears or concerns that come up?
- What questions do you have?

PAST EXPERIENCES, FEARS, & CONCERNS

Question 1

- ☐ I have never had conversations about race and ethnicity before.
- ☐ I've had some conversations about race and ethnicity before.
- ☐ I have had many conversations about race and ethnicity before.

Question 2

- ☐ I am afraid of saying the wrong thing during this time.
- ☐ I am afraid that people will invalidate my sharing/feelings as I share.
- ☐ I just want to be seen for who I am as an individual.

Question 3

- ☐ I am very aware of my ethnic/racial background when I interact with others at church.
- ☐ I am sometimes aware of my ethnic/racial background when I interact with others at church.
- ☐ I rarely consider my ethnic/racial background when I interact with others at church.

Question 4

I feel the following emotions as we engage in this conversation as a church (circle all that apply):

- | | | |
|-------------|---------------------|------------|
| Fear | Anxiety/Nervousness | Excitement |
| Dread | Suspicion | Fatigue |
| Ambivalence | Joy | Other: |

Question 5

My friends at work, home, and church:

- ☐ are the same ethnic/racial background as me
- ☐ are the same ethnic/racial background as each other, though different from me
- ☐ are an ethnic/racial background different from each other as well as me

Question 6

What did you grow up hearing?

- ☐ We should all be colorblind.
- ☐ Ssh! It's impolite to mention someone's race or ethnicity.
- ☐ "They" will never see you as American.
- ☐ You have to work twice as hard and be twice as good to make it in this country.
- ☐ Don't trust anyone who is not our people.

Question 7

If a racial incident such as a name calling + physical violence or the defacing of my vehicle happened to a me or a loved one at church, I'd expect:

- ☐ The church to say nothing
- ☐ The leaders to reach out to me and ask me how I am doing
- ☐ The leaders to reach out to me, ask how I'm doing, and preach a sermon against racial division that week
- ☐ The leaders to express sympathy but deny that race was a factor for the hate crime.

STEP FOUR: Share ethnically diverse stories in a multiethnic gathering

This will allow for intentional contact and exposure to other's stories. Select 4 different people (who are respected and have trust with others). Pick a diverse mix of Asian/Asian American, Latino, Black, White, Native, and multi-racial. They must have reflected on their own ethnic journey and be able to honestly and respectfully share their thoughts. Avoid picking only internationals, as their experiences are different from those who grew up in the States.

- Read through Beyond Colorblind with them
- Coach the people on sharing their stories (see worksheet below)

With the multiethnic core, have a gathering where you hear their stories:

1. Review ground rules + cross-cultural skills (5 min)**2. Have the four share their questions/fears in sharing their stories** (1 min)**3. Scripture's Big Picture as it connects to ethnicity** (3-5 min)

- Creation - How did God make our ethnicities for good?
- The Fall - How were our ethnic stories damaged by evil?
- Redemption - How have we experienced healing in our ethnic stories?
- Restoration - Having experienced healing in our ethnic stories, how is Jesus sending us out in mission?

4. Four people share their stories, 7-10 minutes each. (40 min total)

- When preparing beforehand, have people focus on specific examples and stories that illustrate what they experienced and what they felt and thought as a result. (If someone loves their culture, have them share something specific as an example. If someone felt shame or experienced racism, have them give a specific example). For more examples, go to: <http://2100.intervarsity.org/overview/video-series>
- *Everyone is not going to be in the Restoration phase. Some will be entering into an awareness of Brokenness; others will be experiencing Redemption in their story. Encourage presenters to be honest about where they are in the circles.
- In the introduction, emphasize that these stories are meant to be descriptive of their individual experiences, NOT prescriptive for whatever ethnic background they represent (or telling people, if you're Asian, you need to resonate with all Asian stories or Latinos with all Latino stories). We have vastly different experiences. These stories help us reflect on our own journeys.

5. Group Discussion: ask people to reflect on where they are in the journey. (20 min)

- What's your ethnic background? How long as your family been in the United States?
- On a scale of 0 to 5, what's your own comfort level in talking about your ethnicity? Why?
- When you think about your own ethnic identity journey, where do you find yourself? Identify where one is on the learning continuum.

6. Identify and Pray for next steps. (10 min)

INDIVIDUAL STORY REFLECTION QUESTIONS (Diagram adapted from James Choung's *Big Story*.)

Step 1 – Assess your awareness of your ethnic story

What is your ethnic background? When was the first time you realized you were _____?

- Be as specific as you can. For example:
- "I'm Scottish and German American" instead of "I'm white"
- "I'm black, descended from slavery" or "I'm Nigerian-American" instead of "I'm black"
- "I'm Taiwanese American" instead of "I'm Asian"
- Speaking in terms of specific ethnic background versus macro-racial background is helpful as we affirm redemptive ethnic identity for all people in Christ.
- Think about when your ancestors/family first planted roots in the United States—whether it was 15 or 250 years ago, or if they lived here long before any other people immigrated to the US.

Step 2 – Invite Jesus into your ethnic story.

Spend some time praying and asking God to open up new doors in how you understand your own cultural story, to heal the parts of you that need healing, and to help you hear his voice. Ask 2-3 trusted prayer partners to be praying for you as you engage.

CREATED FOR GOOD & DAMAGED BY EVIL

- What are your general emotions or thoughts towards being your ethnicity? What words come to mind?
- Have there been specific moments or memories in your life where you really loved being your ethnicity? Times when you wished you weren't?
- Say more: What's the specific story? Identify a moment that has the most weight/significance for you.

REDEMPTION & HEALING

- How do you think Jesus feels about that moment? Has Jesus ever said anything or shown anything to you about that moment?
- If their theology indicates that they have a broken view of Jesus or the Father, jump to a quick scripture study of Luke 15:11-32 or John 15.
- If Jesus were to be present that moment, what would he want to say to you? How would he respond?
- Take a moment and listen: Does he want to reframe anything? Want you to confess anything? Are there lies you believe about yourself that he wants you to break off? Truths to replace them instead? Gifts He wants to give you?

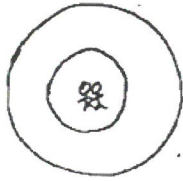
RESTORATION

- How does Jesus want to invite (or maybe has been inviting you) to use your ethnicity to bring healing to others?
- How does he want to affirm how he's already used you?
- Are there particular people he's inviting you to love, be intentional with, or respond to?
- Allow room for confession, repentance or commitment.

Step 3 - Describe your story. How is God redeeming your ethnic identity? (Diagram adapted from James Choung's *Big Story*: <http://www.jameschoung.net/resources/big-story/>.) Use "I" statements. Describe specific stories, including how you felt or what you thought.

1 \ \ CREATED FOR GOOD

Growing up, what were the good, comfortable, and/or beautiful things you enjoyed about your ethnicity? (These tend to be cultural.)

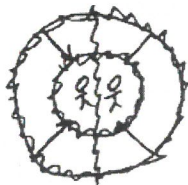


Examples:

- "I grew up appreciating the depth of sacrifice my immigrant parents made to provide for me—they really care for me."
- "I love the dancing and celebration my extended family of 100 brought to family gatherings."
- "I didn't notice my ethnic background too much. It wasn't a problem; it was kind of neutral."

2 \ \ DAMAGED BY EVIL

How did/have you become aware of areas of brokenness in your ethnicity? (Cultural brokenness: idols and sin tendencies; racial brokenness: broken relationships with other cultures—personally, historically, in your family)

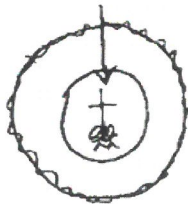


Examples:

- "I've seen and experienced how family expectations, criticism and pressure have led to anxiety and self-hatred in my culture."
- "I remember not being allowed into a group because of my skin color."
- "I remember a difficult conversation, interaction, name-calling incident, or classroom lesson that made me cringe and wish I was something else."
- "I remember learning about white privilege when..."

3 \ \ HEALED FOR BETTER

How is Jesus redeeming your ethnic identity? (Showing you the goodness he created in your culture; redeeming the idolatries in your culture; healing broken relationships with other people groups)

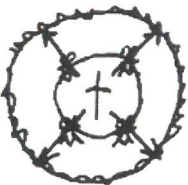


Examples:

- "I'm grown to see my skin & my culture as beautiful after thinking it was not..."
- "I've heard God tell me I am good as a ____ man/woman when I thought I was unredeemable."
- "I had a powerful encounter of experiencing forgiveness towards/from a _____ friend."

4 \ \ SENT OUT TO HEAL

How is Jesus sending you out to do mission and empowering others to do the same? (Who are the new people God is calling you to reach; how is God using you to bless those who you felt no previous authority or desire to reach out to?)



Examples:

- "I've been sharing how God has been healing my ethnicity, and it's helped me share the gospel with my community."
- "I've been learning about how to steward who I am in fighting injustice and pursuing systemic change."
- "I've been pursuing real, reconciling relationships with friends who are ethnically different than me."

Tips for sharing your story:

When you're sharing about your story, avoid using "generalizations", as people won't always know what you mean. Share specific examples that help illustrate what happened, what you and others felt, and the impact it had on you (think SBI: describe a specific **situation**, the **behavior** of others yourself that was involved, and the **impact** it had on you and/or others.).

Instead of saying "I grew up encountering racism, and it was hurtful", be more specific:

"I remember hearing "_____ " in the third grade on the playground from a classmate. Those words made me feel like I was inferior, an outcast, and unwanted. Interactions like that continued all throughout elementary and high school. I never knew where I could feel safe or wanted."

Be more detailed than: "Jesus healed me and my ethnic story":

"I remember wrestling with Jesus and praying, telling him about all of the hurt and shame I had experienced for being _____. I asked him to help me, to show me how he saw who I am as a _____ woman. And to my surprise, I heard him say, I made you well. I love your family, your skin, your story. Give me your scars, pain, and sin." And I felt..."

Additional Reflection Questions

If you're stuck, you may want to ask a couple family members what they know about the following:

Culture

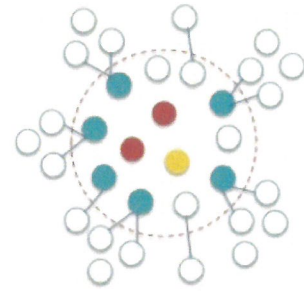
- What was your family's experience of immigrating to the US? When did it happen? How was it received?
- What are some generalizations or stereotypes about your ethnicity?
- What are some things you and your family members enjoy about your family's traditions? (Food, holidays, vacation, grandparents)?
- What are some things your family says about hard work, money, or the future?
- What are some things your family likes to talk about and doesn't like to talk about? (For example, ideas might be fair game, but hurt feelings may never be discussed at the table).

Experience

- How were your ancestors treated when they immigrated to the US? (For example, the Swedish were discriminated against in churches)
- How did they interact with other ethnic groups?
- How did your ancestors respond to slavery and/or the civil rights movement?
- What is your family's spiritual history/background?

Step FIVE: Expand conversation to church/organization

1. Give a sermon or talk (or sermon series) on engaging ethnic differences and/or loving your neighbor (via lens of Samaritan woman in John 4 or Good Samaritan in Luke 10)
2. Invite church or organization to read *Beyond Colorblind* individually and in small groups.
3. Repeat Step Four in larger all-church gathering.
4. Invite guest speakers to preach from a different cultural perspective or to share about local work with vulnerable populations.
5. Invite folks to next steps
 - Get to know, befriend, and share life with a network of people from an ethnic background different from your own.
 - Learn from others and literature about your own bias. (Have intentional, learning-posture conversations with friends & mentors.) Adjust how you lead and interact.
 - Identify and partner with existing organizations that pursue racial justice. Give of your time, energy, finances, comfort, and prayer.
 - Share what you're learning with friends, family, and/or your ministry team. Invite them to join you in learning and engaging reconciliation justice.
 - PRAY. For change, for justice, for forgiveness, for reform.

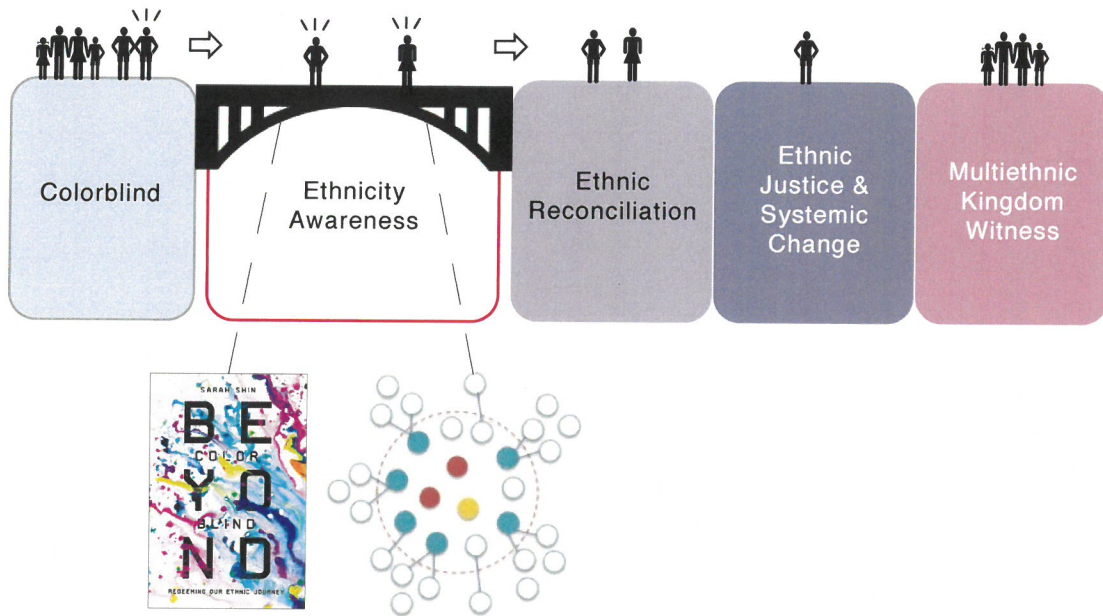


Larger Church

*Remember: this is just the beginning. Completing this conversation doesn't mean you've engaged in ethnic justice work. It means that you've laid solid foundation down for the church to engage in ethnic justice and reconciliation along-term. Expect to have cross-cultural conflict, just as the apostle Paul did throughout his ventures across the Roman Empire. Cultivate a culture of teaching, prayer, and learning around this conversation.

WHAT'S NEXT AFTER STEP FIVE?

The book *Beyond Colorblind* and the Church Application PDF aims to help congregations and Christian organizations cross the gap by building individual and communal awareness of ethnicity.



While reflecting on one another's stories will involve sharing about encountering racism, bias, injustice, and division, hearing such stories does not automatically mean one has entered into reconciliation, justice, and ethnically-aware kingdom witness.

Chapters 5 and 9 of *Beyond Colorblind* have suggestions for next steps of reading and deeper engagement.

The website beyondcolorblind.com also has resources and suggestions for next steps.

Latasha Morrison's *Be the Bridge* Discussion Guides, which helps individual and churches move into action.

MEASURING SUCCESSFUL GROWTH: THE LONG TERM VIEW

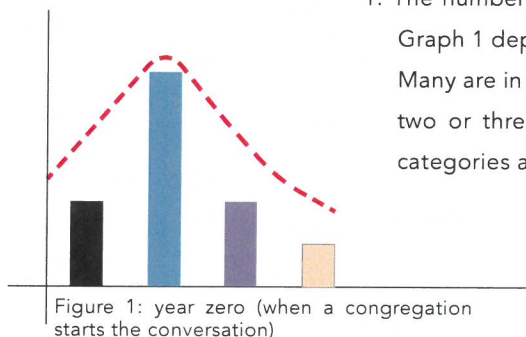
| Stages of ETHNICITY AWARENESS | |
|-------------------------------|---|
| ZERO | <i>Colorblind to</i> RECOGNIZING DIFFERENCE |
| ONE | <i>Inactivity to</i> ACTIVE LEARNING ABOUT DIFFERENCE. |
| TWO | <i>Conceptual Engagement to</i> RELATIONAL ENGAGEMENT. |
| THREE | <i>Fear of Dissonance to</i> TRANSFORMATIVE RECONCILIATION. |
| FOUR | <i>Individual Change to</i> INFLUENCING OTHERS. |
| FIVE | JOIN / LEAD RECONCILING MOVEMENTS beyond your circle/church. |

Ethnicity awareness does not happen overnight in congregations. However, with intentional guidance, teaching, and formation, a congregation or community has the capacity to grow in ethnicity awareness.

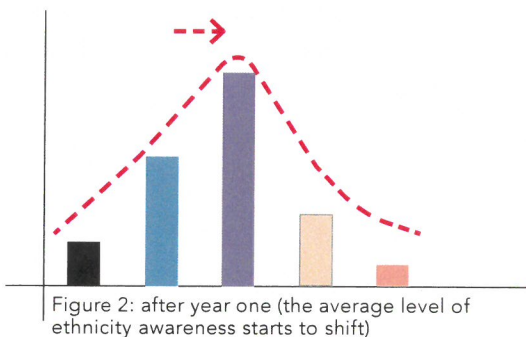
Three things would indicate healthy growth:

1. The number of individuals in the latter stages of ethnicity awareness.

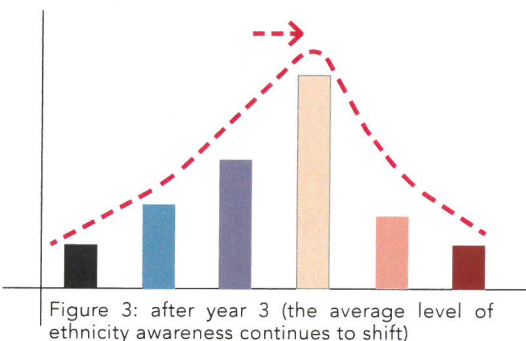
Graph 1 depicts when a church or organization starts the conversation. Many are in stage zero or one, while a smaller group might be in stage two or three. Graph 2 and 3 shows more individuals in the latter categories after one year and three years of conversation.



2. The community's average state of ethnicity awareness is higher. The red dotted lines show a shift in average ethnicity awareness from year zero, year one, and year three. Incremental, sustainable growth helps shift the church or organization's perspective and practice.



3. As the church is growing in overall size, its average level of ethnicity awareness continues to grow. The church continues to teach and train on ethnicity and reconciliation. You start to see more people become influencers of others, and **the congregation is able to help people who start at level zero enter into the next stages of ethnicity awareness.** This is needed so that the church does not merely attract people who think the same, but instead serves as a vehicle of learning and transformation. The church must start to think about who it can be more welcoming, cross-cultural, inclusive, and responsive to ethnic pain and needs.



ANTICIPATED TIMELINE:

6 month to 5 years, depending on the leader's awareness of self, level of trust and understanding of congregation, level of influence and power, teachability and learning posture, as well as major life and church events, and the timing and movement of the Holy Spirit.



STEP ONE: SELF ASSESSMENT | 1 week to 1 year

- Read *Beyond Colorblind*
- Leader grows in self-awareness, ethnic identity
- Leader gets to Growth Stage Three: Transformative Reconciliation
- Leader has friendships, accountability, and mentorship with those who are ethnically different from him/her

STEP TWO: SURVEY THE LAND | 1 month to 1 year

- Assess levels of trust congregants have with pastor & each other
- Conduct Survey

STEP THREE: GATHER EARLY ADOPTERS CORE | 1 month to 1 year

- Read *Beyond Colorblind* together
- Set up ground rules and review crosscultural skills together
- If necessary, set up multiple cores to create safe space
- Compare crosscultural values
- Discuss concerns, fears, and questions
- PRAY.

STEP FOUR: SHARE ETHNIC STORIES | 1 month to 1 year

- Set up panel of individuals who will share their stories; coach them on how to share their story in light of the story of redemption
- Review ground rules and cross-cultural skills together
- Reflect on individual ethnic journeys as group.
- Pray and discern next steps.

STEP FIVE: EXPAND CONVERSATION TO CHURCH | 2 months to 1 year

- Give a sermon, talk, or sermon series on engaging ethnic differences and/or loving your neighbor
- Repeat step four with the larger church
- Read *Beyond Colorblind* in small groups
- Encourage church-wide pursuing of intentional friendships
- Partner with existing organizations that pursue racial justice

Sarah Shin | Thesis | Beyond Colorblind Church Application PDF | Appendix I Summary of Ministry Leader Responses

THE PLAYERS II 9 people were asked to provide feedback to the Church application PDF. In the case of two churches, there were two people who were asked in order to be able to compare findings.

Participants (Name, church/organization, role, location). *Last names withheld.

| Name | | Church/organization | Role | Location |
|----------|-------|---|--|-------------------|
| Ellen | | River of Life Church Boston (CMA) | lay leader (*& EGC leader) | Boston, MA |
| Gideon | | Central Presbyterian (PCUSA) | Worship/arts director | Baltimore, MD |
| Paul | | Journey Church (non-denom) | pastor (*& IV staff) | Worcester, MA |
| Jeff | | Lake Avenue Church (CCCC) | pastor (*& adjunct professor at Azuza Pacific) | Pasadena, CA |
| Megan | | Emmanuel Gospel Center | research associate – Race & Christian & Christian Initiative | Boston, MA |
| Same org | Walt | Highrock Cambridge (ECC) | pastor | Cambridge, MA |
| | Dave | Highrock Network (ECC, 7 congregations) | senior pastor | Boston Metro area |
| Same org | Danny | Leon de Juda (Pentecostal) | pastoral intern | Boston, MA |
| | Greg | Leon de Juda (Pentecostal) | EM pastor | Boston, MA |

Responders were asked the following questions:

1. Overall concept: does it make sense?
2. What do you like? What is compelling?
3. What would you adjust to make it work in your context? What would you not use?
4. What comments, questions, or concerns do you have?
5. How helpful would it be to your congregation?

SUMMARY OF FINDINGS II

| Name | Question 1: Does it make sense? | Critical feedback and questions. Likelihood of the tool being used in the ministry context. | Question 5: How helpful would it be to your congregation? |
|-------|---------------------------------|---|---|
| Ellen | YES!! | Does this work with all ages? White folk may need more active learning about difference. | VERY. How to use in partnership with churches of other ethnic |

| | | | |
|--------|---|--|--|
| | | Outlined process feels like it skips level 1. | backgrounds, especially if one's church is mono-ethnic/racial? |
| Gideon | Yes. | Use as is. Sermon series may be needed; conversation needs to be repeated many times. | Excited and helpful. How to partner with churches of other ethnic backgrounds—to bridge racial gap. |
| Paul | YES. | Love the process, stages, concrete discussions, and personal assessments. Suggestion include 360° accountability for pastor (from other ethnicities). | Very helpful. |
| Jeff | Yes! Our church has failed to do the first four stages well. | A lot of moving parts. Would use it. Great hard-hitting questions. Diverse stories work well in diverse contexts, but not in non-diverse ones. Marketing Q: Why this versus Latasha Morrison (Be the Bridge), John Williams, etc? | Scale of zero to 10, I'd say somewhere between 6-8. Recommend doing some healing/unlearning for churches that are scarred. Would love to see a healing component. |
| Megan | Yes. Sometimes language needs to be clarified. | Would use it all. Concerned about the individual emphasis not leading to systems conversations about justice/equity. Need to explain terms (race, ethnicity, privilege) more thoroughly. More training needed on how to tell your ethnic story. More organization needed (wasn't sure where the curriculum ended and where handouts began). | Helpful, especially in conversations with white evangelicals. |

| Name | Question 1: Does it make sense? | Critical feedback and questions. Likelihood of the tool being used in the ministry context. | Question 5: How helpful would it be to your congregation? |
|-------|--|--|---|
| Walt | Makes sense. Language needs to be clarified. | Some clarification of goal and terms needed. | N/A. *Highrock Cambridge has had some preliminary versions of this conversation. Next steps would have to be a Highrock multi-campus joint venture. |
| Dave | Concept is good. | <p>People who think they are emotionally healthy are usually not. How to ask the Q differently?</p> <p>Ideal for an environment where people are feeling very touchy about racial or ethnic issues. Wouldn't use it at Highrock in its current form because most people are a little bit more culturally aware and a little less defensive than is probably the norm across the nation.</p> <p>New Needham congregation might need the tool—they are mostly white with some Asian.</p> | There are many parts of this that are immediately transferable to HR's congregations, but HR could probably move very quickly through a few others. |
| Danny | Yes! | Would use this, but colorblindness is not the primary issue in a Latino context. Will likely need some adjusted emphasis on past experiences (and altering for intergenerational differences). | Extremely helpful |
| Greg | Yes, but have strong reservations. | <p>Have a lot of reservations because all previous experiences with conversations about race have gone bad. Have found more success in strategic leadership that adapts to context—and intentionally celebrating culture and difference.</p> <p>Like sharing one another's stories.</p> <p>The assessment questions are a huge barrier for many our people, excepting the individual reflection sheet.</p> | Ambivalent |

Responder info: white, female, 60+

| Year Church was founded | Denomination | Church/org size | Demographic | Previous church/org conversation about race/ethnicity/justice (scale of zero – 5). |
|---|--|-----------------|---|--|
| 1904-Baptist 1994 – merger / name change | Christian Missionary Alliance, affiliated with American Baptist Church | about 60 | Mostly white, a couple Latino families, occasionally mixed race families. Average age 25-35, about 20 children. Middle class. | 3, all within the last 2 years. |

Question 1. Overall concept: does it make sense? YES!!

Thank you so much for the privilege of reviewing your book chapter and pdf thesis drafts. I LOVE the book, rather Chapter 1!! Your style is so gracious, clear, welcoming, honest, encouraging, tender, pastoral. You have seen so much redemption! It's just really beautiful!!

| Question 2. What do you like? What is compelling? | Question 3. What would you adjust to make it work in your context? What would you not use? |
|--|---|
| <ul style="list-style-type: none"> Starting with the pastor/leader's own readiness, the analogy with teaching someone to ski or drive. All the cautions, the pre-requisites, lovely. Each section includes engaging self-assessments (trust, cultural differences, past experiences) and discussion questions. VERY practical, easy to engage. Really wise to start with a core group that experiences stories, dialogue, growth, ahead of the rest of the congregation. They can model, lead, and help coach the others in step 5. Your racial identity spectrum is clearer than others i'm familiar with. Full suite of tools: book plus leader's guide plus the IV videos Stories are redemptive, Jesus stories especially. You are simultaneously coaching people to explore their own stories in light of Jesus' healing and to listen to others' stories in the same light. This is uniquely redemptive and community building. The experiences i've had exploring racial equity | <p>How can a church use this if we don't have any people of color at all? There would have to be an adjustment in that case...maybe an intentional partnership with a church with a different primary ethnicity. In that case, how to navigate relationship and power dynamics between leaders? What are benefits for the POC church?</p> |

| | |
|---|--|
| <p>(outside my church) have all been in a secular community context, missing God's Big Story! (Where have you been all my life!?)</p> <ul style="list-style-type: none"> • In the context of the big beautiful diverse Body of Christ, i like the way you bring both ethnicity and race into the process. • Step 5, p. 19 is great. | |
|---|--|

Question 4. What comments, questions, or concerns do you have?

This is all one question/concern: Can a church filled with people of diverse ages engage this material wholeheartedly? Are young people more open to exploring their own and others' stories with an open mind? Or better equipped to listen well, because they have more knowledge of ethnic difference and more diverse relationships? Specifically, can a white (majority) culture church make progress just by exploring stories and relationships?

I'm concerned that we white folks may need some intentional, clear content about ethnic and racial difference, to help us walk well through Level 1 (active learning about difference), p. 6. Does the book give us that history and current context of inequitable outcomes? It feels like your process takes us from level 0 to level 2...skipping level 1.

I have only experienced a process like what you describe in my little church family. It was difficult for us to present the disconnect of our broken history and our persistent inequitable outcomes, at odds with our values. But i think it was effective. How do white people begin to get clearer on these invisible realities, before we press too far into our relational stories with blindness? I'm concerned about more mature white people unknowingly causing damage.

Certainly my experience is limited. I am eager to learn more from yours!

Question 5. How helpful would it be to your congregation?

VERY!!

THANK YOU dear Sarah for sharing with me, i LOVE it! I'm very open to discussion any of this if it would be helpful to you. i really look forward to reading the whole book. Also i look forward to sharing the book and guide with our little Racial Equity Team at church, they will love this.

Thank you for embracing Jesus and his whole Body in such deep love and redemption. thank you for choosing to believe all along your life journey, when there was little evidence for hope! i'm so grateful we have you!! much love and respect,

Responder info: white, male, late 30's

| Year Church was founded | Denomination | Church/org size | Demographic | Previous church/org conversation about race/ethnicity/justice (scale of zero – 5). |
|-------------------------|--------------|-----------------|---|--|
| 1853 | PCUSA | 700 | Majority white, but with continued increasing diversity, multigenerational, mostly middle class and up. | 2 |

Question 1. Overall concept: does it make sense?

Yes. This is the most well written example of how to engage a group/church with ethnic identity conversation and healing that I think I have ever seen. I amazed at the practicality, and certain that the content will follow suit.

| Question 2. What do you like? What is compelling? | Question 3. What would you adjust to make it work in your context? What would you not use? |
|---|--|
| <p>The way everything is broken down into segments with increasingly larger groups of participants to guide the process is really brilliant, and I think would work well in a church setting.</p> <p>The fact that you urge people not to continue until they feel they've hit certain stage in the content was somewhat of a revelation. I think we too often try to press forward for the mission without seeing the negative effect of how that might push people away by engaging certain areas too soon.</p> <p>I also really like the self evaluations; they are both simple and thought provoking enough to get people thinking about where they really stand.</p> | <p>Honestly, I would like to try it as is.</p> |

Question 4. What comments, questions, or concerns do you have?

I wonder how much a single sermon series would really make the largest group begin to get on board. I would think the benefit of having the core group would bolster this, but it seems to me this is a conversation that needs to be repeated. I also wonder if there are ways churches of single ethnicities, or regional ethnicities could partner together on this, and if there would be different or extra guidelines to help that process. Particularly in Baltimore, where we have deeply segregated divides, this seems like it could be a benefit.

Question 5. How helpful would it be to your congregation?

I think our congregation would be very excited about content like this, and I already know we have a group of people who could function well as a starting core group. When will you officially release the content?

Thank you for including me in this, and I look forward to more information.

Responder info: white, male, 40's

| Year Church was founded | Denomination | Church / org size | Demographic | Previous church/org conversation about race/ethnicity/justice (scale of zero – 5). |
|-------------------------|----------------------|-------------------|--|--|
| 2010 | None (feels Baptist) | 390 | 65% white, 10% black/African, 10% Latino, 10% Asian, 5% multiracial. Socioeconomic class= very diverse, PHDs--homeless people, students, young professionals, blue collar/working class ppl, folks in recovery/halfway houses. Largest demographic = ages 20-35, but solid groups of Xers, Boomers, and senior citizens. Lots of babies/preschoolers | 2 |

Question 1. Overall concept: does it make sense?

YES.

Makes me excited for your book. When is it available again? I've formed an "emerging leaders cohort" at the Journey, and am meeting with them over the course of the year for leadership development. It's 12 people, quite diverse, and I think a fertile ground for employing some of these discussions. As of now, my plan was to devote our August or September gathering to cross-cultural competency. I would love to utilize some of your resources, and perhaps even bring you in??? We can talk about this when we chat on Monday....

| Question 2. What do you like? What is compelling? | Question 3. What would you adjust to make it work in your context? What would you not use? |
|---|--|
| I love the process, and stages; they lend themselves to building successive "wins" along the way, and making sure that we are taking appropriate steps forward and not doing more than the church is ready for. | I can't think of anything I would not use altogether. I think the assessments of a leader's readiness to engage and the zero to five rating is important to capture. It's probably why I've been hesitant at Journey, because I intuitively am not sure about key leaders' readiness. |

| | |
|---|--|
| <p>I appreciate the very concrete discussion questions, personal assessments, etc. that could easily be put into practice and provide guidelines for discussions.</p> | <p>But I think if they took these assessments, they would over-rate themselves. there are definitely "right" answers, and it's so hard to be humble and honest enough to be accurate.</p> <p>I think I might insist that any pastor involve the input of a few trusted friends and people of a different ethnicity to get a more "360" type of assessment of themselves.</p> |
|---|--|

Question 4. What comments, questions, or concerns do you have?

See above about accurate self-assessment.

Also, I think it will be important for these conversations not to become a mission unto itself that competes with the church's larger mission. I don't want my emerging leaders to become the "reconciliation people" who feel like they have to lobby, but rather people who are committed to the proclamation of the gospel in Worcester and working to help our church gain cultural competency as an essential part of equipping our people to do so.

Question 5. How helpful would it be to your congregation?

How helpful would it be to your congregation? very :) it's practical, concrete, and invites everyone to the table

Responder info: Asian (Taiwanese American), male, 40's

| Year Church was founded | Denomination | Church/org size | Demographic | Previous church/org conversation about race/ethnicity/justice (scale of zero – 5). |
|-------------------------|--|-----------------|--|--|
| 1897 | conservative congregational christian conference (CCCC). blech. :) | 2000-2500 | Truly multiethnic, multigenerational, multi-SES but NOT multicultural. | 5 - These are constant topics, but they are controversies that do not result in common convictions or ministry trajectories. |

Question 1. Overall concept: does it make sense?

Yes! I see the strategy: Self-->Survey-->Early Adopters-->Diverse Stories-->Church. Our church has failed to do the first four stages well.

The overall concept is clear to me. The feel of it, however, seems to have a lot of moving parts. That's fine. I like that and I recognize the tools you've included as tools that IV gravitates toward. But I wonder if others have offered any feedback on that theme.

| Question 2. What do you like? What is compelling? | Question 3. What would you adjust to make it work in your context? What would you not use? |
|---|--|
| <p>The tools and questionnaires are all super helpful for people entering into this convo. Love the use of CQ stuff. Really think that you raise the bar for leaders (requiring maturity and patience for a loooooong process up to 5 years). That's compelling to me, but intimidating for leaders who aren't yet willing to pay the price.</p> <p>You have groups ask hard-hitting questions that enable participants to express their fears and experiences.</p> <p>Of course, the tie to the gospel is everything. I love that. I do think you could integrate that more thoroughly throughout the guide.</p> | <p>The diverse stories exercise works well for our context, but probably not for non-diverse contexts.</p> <p>These guide is great for open-minded people of good will. In our church, we have done "more harm than good" by bad/weak leadership and rushing half-baked processes. This has made many minds snap shut. Conversations have become battle grounds and ideological lines are drawn with big fat Sharpies. I think that there are other churches where there are similar struggles.</p> <p>This is my academic coming out: it'd be good to have citations for tools that you are drawing from elsewhere. You may mention the citations in the book (e.g. CQ), but it'd be nice to have them in the guide, too. I'm the kind of church leader who needs to read the original research. #nerds</p> |

Question 4. What comments, questions, or concerns do you have?

One marketing thought. The market for Racial Awareness consulting and curriculum is growing. Latasha Morrison (be the bridge), John Williams (Fellowship Monrovia), the Christian Reformed Church, and a few others are offering curricula. What sets yours apart?

Question 5. How helpful would it be to your congregation?

On a scale of 1-10 where 10 is most helpful, I'd say somewhere between 6-8. Like I said, we have entrenched positions and deep scars. I'd love to see a healing component, or an *unlearning* aspect.

Responder info: white, female, 30's

| Year Org was founded | Denomination | Church/org size | Demographic | Previous church/org conversation about race/ethnicity/justice. |
|----------------------|---|---------------------------------------|---|--|
| 1938 | N/A. Apostles Creed + Lausanne Covenant. | Metro- network 150+ churches | Multiethnic (ethnic specific, urban, suburban, age diverse, class diverse). | 5+ |

Question 1. Overall concept: does it make sense?

Overall, yes, this makes sense. There are a few places, however, where I thought that the language you used in explaining your big idea was not clear to me.

- **Page 1, Paragraph 1:** As I've been developing the Race & Christian Community Initiative at EGC, one thing I've heard from people is that the term "ethnic journey" can be confusing to white people who are just beginning their journey as they may not realize that they are in fact beginning a journey or that the steps ahead are often referred to in these terms. Furthermore, when people see it presented as an established thing without explanation (as I believe you present it here), it can cause a bit of confusion as to what it is and make white people feel a sense of ignorance and shame that they are not aware of what it is already. With that having been said, I imagine that your book explains the concept up front so if people were to read the book first the term wouldn't need explanation. Because this may not be the case, however, I believe a phrase qualifying what you mean by this could help with clarity and making sure that, even those who are just coming to racial awareness, feel invited to learn more.
- **Page 1, Paragraph 2:** Your phrase describing what the book does, "helping individuals grasp their own journeys in light of the multiethnic community that is the family of God" is a bit unclear to me. The following sentence helps make this clearer and I like how the remainder of the paragraph expresses the purpose and hope of the PDF, but I didn't understand the first sentence until after I read the later two.
 - Furthermore, in context, I understand the first sentence as saying that the book helps individuals better understand their own journey in the context of the diverse ethnic journeys that are in the body of Christ. This brings to mind things like story telling and listening - all of which are necessary parts of redemption - but the sentence falls short of making me think of healing or redemption per se. The later sentences point to this, but don't name it explicitly. While I understand that this is all connected and am reading it in that light, this connection may not be clear to all readers.
 - I notice this because, in working with white evangelicals, I have found that we (I self-identify as a white evangelical), who emphasize the concepts of redemption

and salvation in the individual salvation narrative, may have trouble seeing how these concepts play out in other contexts. As a result, it might be helpful to say explicitly that this is not just so people can hear one another's stories, but so that through the process, all of our stories can be redeemed.

- **Page 1, last paragraph:** The phrase "carry on the...trust into the larger community" didn't make sense to me when I first read it. As I read on about evaluating the level of trust in the congregation it came to make more sense to me, but it would have been helpful to me to have received more explanation when this concept first appears.

| Question 2. What do you like? What is compelling? | Question 3. What would you adjust to make it work in your context? What would you not use? |
|--|---|
| <p>Overall, I like the journey that you lead people on, beginning with self-reflection and evaluation (super important), an examination of their context, beginning the journey with an early adapters core, story telling among the core and then story telling and next steps with the whole congregation.</p> <p>I think this makes sense on a lot of levels and is conducive of long-term change. This process of rolling things out first with the leadership, then a core, then to the whole congregation seems to be what is working well at River of Life (Ellen Bass' church), and doing so with story telling at the core I think is accessible and transformative.</p> <p><u>Other things I like are:</u></p> <p>1) The assessment and educational tools throughout. The "Self-Assessment Questions" and "Cultural Difference Spectrum" are practical and I found the "accusatory questions" vs. "learning posture questions" to be especially helpful in my context. As I write elsewhere, white people are often told that there are lots of place where they can mess up and are not always given the tools of what to do instead, so positive examples of what to do are most welcome and helpful.</p> <p>2) How you are honest about the variation and length of time this journey could take. That openness and uncertainty, instead of saying, "it should take this long" (which leads people to think, "well, what does it mean that, in my context, it took longer or shorter") is real and refreshing. This is also helpful in priming people for the similar uncertainty they will likely encounter on the journey</p> | <p>I love the component of story telling across ethnic lines and think it is a real strength of your curriculum. With that having been said, because I work with predominantly, and in some cases, exclusively white congregations, it may be tricky to find people of color who can share their stories from within that context. I do, however, feel that the voices of people of color could be brought in from members of the Race & Christian Communities developing missional community or through the partnership of multiple congregations.</p> <p>When not working with congregations, I work with intercongregational cohorts of people who are convening because they are committed to learning about issues of race. I feel like this is a group of people who, in their own congregations, would be early core adapters, and yet, because it is inter-congregational cohort, they could not necessarily go to a congregation and, by themselves, bring in the larger group. What I</p> |

| | |
|---|--|
| <p>ahead.</p> <p>3) The critical self-evaluation you ask leaders to complete before engaging and the seriousness and grace with which you ask people to do more work before taking leadership in this area, if needed. It is also important that you explicitly warn people (as you do) that, if they engage before they are adequately prepared, they could do more harm than good. You're absolutely right that people need to examine themselves and count the costs before leading people in this conversation. I also think you rightly identify commitment, time, and a relationship orientation as tools needed for the journey to go well.</p> <p>4) Your explanation of the core adapters group (pg. 3) and the function they will serve. This was helpful to me.</p> <p>5) How you flag that leaders will have to have informal conversations with members of the early adapters team along the way. Developing relationships and having personal conversations that meet people where they are at are key in helping the whole group more forward. I think this will help prime leaders to see where some of these conversations may need to take place and help set realistic expectations.</p> <p>6) That after the evaluation you tell people that it is better to be conservative than overly optimistic about where they are at. This will help counteract the tendency for people to give socially desirable responses or having people going in over-confident, that can be counter-productive in the end.</p> <p>7) That in the chart identifying the stage people are at on their racial awareness journey, you offer suggestions for how people in those phases can learn and grow.</p> <p>8) The way you describe the lens with which we see the world (pg. 8), affirming that it makes us unique, but also that it results in blind spots and how, to identify those blind spots, we need the help of others.</p> <p>9) That in the process of evaluating one's context you are explicitly evaluating people level of trust. Interestingly, for all the advice I've heard on evaluating one's context, the degree to which people trust people, is often not stated explicitly (cp. comfort levels etc.) and I think this is important to name and directly address.</p> | <p>could imagine, however, is that each leader in the cohort go back and initiate the reading and application of Beyond Color Blind in their own congregation, or even work with another member of the cohort to host a reading and application between multiple congregations.</p> <p>In my case, I don't think that there is anything I would not use all together, but there are areas in which I would provide more explanation or guidance when using the material with white evangelicals. These areas (many of which I've identified and explained in greater detail throughout) include the following:</p> <p>1) Distinguishing between race, ethnicity, and nationality and talking about how these elements are key parts of one's identity that shape the way we see and are seen, interact and are interacted with by others.</p> <p>2) I'd also need to name whiteness, white privilege and how these issues are separate from but closely related to one's ethnic identity.</p> <p>3) I'd explain what an ethnic journey is and what this journey can look like (white identity development - steps one can take to progress in it etc.)</p> <p>4) Explain more about how "redemption" is present in ethnicity, not just the personal salvation narrative. Evangelicals may need to see a solid scriptural foundation before opening</p> |
|---|--|

| | |
|--|---|
| <p>10) How, in talking about the formation of your early adapter core, you identify the qualities that early adapters should have and also talk about intentionally inviting both white people and people of color.</p> <p>11) How the early adopters core is asked to commit to pray for the church/ministry to grow in valuing ethnic reconciliation and healing. If done, that within itself can make a big difference.</p> <p>12) How, on page 9, you talk about the value of/why we need cross cultural skills in ministry more generally (hospitality, outreach etc.). This may be helpful to white evangelicals who can be primed to see cross-cultural skills as needed for narrower tasks and may not see the benefit they have to the healthy functioning of the whole congregation.</p> <p>13) That you lead the early adapters core in a learning covenant. I think this is great. Be mindful that white people may be feeling particularly vulnerable at this point as many white people generally feel capable and competent in many areas, but in an embarrassingly remedial space when it comes to race relations.</p> <p>14) I like how you specify that the story tellers should be respected and have trust with others. I think it is also important that you mention that, in selecting storytellers for the multi-ethnic gathering, that people should avoid picking all international people as their experiences will be different from those who grew up in the states. I would suggest, however, that you refer to them as "international people" rather than simply "internationals." I know what you mean, but I prefer "people-first" language.</p> <p>15) I like how you coach people on how to share their stories. This is needed.</p> <p>16) I like how you have the story-tellers confess their fears and questions prior to sharing their stories and that you offer a timeframe for about how long the story telling gathering should take.</p> | <p>themselves up to embracing how the racial justice that is often associated with more liberal causes is firmly grounded in the God's word and in fact core to the Gospel.</p> <p>5) The value of cross-cultural skills in the life of the Church overall, not just to reach people of color from the housing project across the street or that one person of color who visits every so often (i.e. the spiritual and communal value, not just the pragmatic value)</p> <p>6) How to initiate and sustain an intentional cross-racial relationship.</p> <p>7) I would want to take time to intentionally create a safe space and talk about how we could give and receive feedback in an effective way.</p> <p>8) I'd have to give more explanation of what it means to preach/tell a story through one's ethnic ID.</p> |
|--|---|

Question 4. What comments, questions, or concerns do you have?

I like the cover art. It's bright, fresh, liberating.

Other comments for your consideration:

1) Page 7, below the chart: On pg. 7, you suggest that people who are not at yet at phase 3 should pursue cross-cultural friendships. Putting myself in the place of a white person who is just beginning their racial awareness journey or who is in a predominantly white context, I might wonder how to do this, both in terms of access and skill set.

I like that you said, "cross-cultural" rather than cross-racial here so people who don't live around many people of different races can still feel included and challenged to do what they can in their context. With that having been said, they may not pick up on what I saw as a helpful distinction and may need more explicit direction to connect with someone who is ethnically or culturally different or otherwise "other" than them.

2) Pg. 9, last paragraph: You say "do outreach." "Doing outreach, like that is a thing we do, that we all understand, came across to me as very "Christianeese" (i.e. in-group jargon). It reminded me when I was role playing with a youth during youth group about how we might interact with neighborhood youth at an upcoming block party and he said, "hello, my name is _____. I am here to outreach out." :)

3) Pg. 10 Under "Rules of Engagement" point 2: You say to avoid ethnic slurs and give "(No n-word)" as an example. While this is helpful, as a white person, I might wonder, what other words should be avoided and what alternative terms should I use instead? I feel like, when it comes to race, white people are generally told to not do something, but they don't know what they should avoid specifically or what alternatives they should use instead. This can cause anxiety and a sense of helplessness. As a result, having a list of what to avoid as well as more appropriate alternatives can be helpful. I recognize that this is easier said than done, but I'm just flagging that it could be helpful.

4) Pg. 12 Cultural Difference Spectrum: I feel like what you label as individual/collective is actually something more specific than individualism or collectivism, but rather an aspect of that as it relates to feeling like one has contributed well. Can you label is more specifically? You are referring to individual/collective what?

5) Pg. 13, questions: In the group question section, you use the word "allay." That word may not be in the vocabulary of the average reader.

6) On Pg. 14, Question 6: None of the options resonated with me (in part because I'm from a rural white town where there was not often the occasion to talk about race - and thus why no one would have necessarily had to have told me not to talk about it), but one thing that I do remember having communicated to me was "people of color are cool" and "their culture is interesting" (and by implication, our culture is uninteresting or worse normal/normative]. Op'). I've heard others share this sentiment as well.

7) Pg 5: In the self-assessment questionnaire you talk about experiences of and responses to cross-cultural conflict. It is interesting to me that, having reflected on the questions myself, I was readily able to affirm many of the statements, but I had to think for a while about the cross-cultural conflict I've encountered and how I responded to it. Upon further reflection, I thought about how as a white, middle-class woman, born and raised in New England, I was socialized to avoid conflict and, when I think about conflict, I generally see it as bad (vs. a difference we just need to work through - that also may make it harder for white people to actually see the conflict they have engaged). I feel like this is the case of many other white people as well. As a result, lack of engaging conflict well may be due, yes, because we don't know how to engage (or even see) conflict cross-culturally, but also because we have been socialized to avoid it. In the cohort group I am hosting at EGC people have commented on how white people need to learn a new authentic and Christ-like way of listening and dialoguing, speaking in part to the fact that we struggle to know how to engage conflict well.

Questions:

1) Pg. 9, bottom: Why do you capitalize "Colorblind" "Ethnicity Aware" etc. This makes it seem that you are referring to them as specific ideas/concepts and makes me wonder what you mean by them.

Question 5. How helpful would it be to your congregation?

Because the Race & Christian Community Initiative works with multiple congregations and inter-congregational cohorts and each group is at a different space on their journey, the answer to this questions will depend on the group with which I am working. With that having been said, I generally see the application guide as a valuable tool for this my ministry context.

I could imagine myself reading the book with and using the tools herein with an inter-congregational cohort, adjusting the story telling exercise and next steps to work in that setting. In a congregational context, I could imagine myself referring leaders to this book and, with the modifications I shared above, helping them walk through the application as you've instructed.

I think this would be especially helpful for white people beginning or desiring to grow in their racial awareness journey in part to simply identify and explore their ethnic identity and to see how this is connected to their faith. Awareness of both of these realities is largely absent in the populations I work with, yet when people are able to see these things they tend to be deeply meaningful realizations as, through them, people are made more whole.

When white people can then move from this space to seeing their own journey in the context of others, this helps them better understand the need for and their role and in working towards ethnic healing in the whole body of Christ.

Highrock Church/Network: two responders

Responder 1: Walt, HR Cambridge

Responder info: white, male, 30's

| Year Church was founded | Denomination | Church/org size | Demographic | Previous church/org conversation about race/ethnicity/justice. |
|-------------------------|--------------|-----------------|---|--|
| 2012 | ECC | 120 | Majority Asian American / Asian international, some white and a handful of Latino/black/Middle eastern. Many internationals. 20's-30's. College educated students, graduate students, working professionals, and some young families. | 2 |

Question 1. Overall concept: does it make sense?

I really enjoyed reading through the PDF. It is really thorough, thoughtful, and holistic. Great work! I tried to view it all through very new/unfamiliar eyes. Perhaps it is even a lower threshold than your intended audience, so disregard anything that seems too elementary, so to speak.

| Question 2. What do you like? What is compelling? | Question 3. What would you adjust to make it work in your context? What would you not use? |
|---|--|
| That's all I have! I loved the integration of the Approaching Differences diagram, the four circles, and all of your assessment tools. Really great stuff Sarah!! | N/A. |

Question 4. What comments, questions, or concerns do you have?

- **Page 2:** I think the warning in the second paragraph is important, but it is unclear as to why exactly leaders should proceed with caution, and what about these conversations would be damaging if handled poorly. I'm just aware that there are a lot of naive, well-intentioned folks out there, haha.

- **Page 2:** After the question checklist, it reads "if you cannot say yes to all *four*..." but there are five questions.
- **Page 3:** In the fourth line, you say "this will likely take more than a year." It still isn't clear to me what exactly "this" is. On the first page you express a desire for empathy and compassion, and conversation. But I'm still not sure what I'm signing up for. And given that your next thought is "this will take a year or more," my next thought is that this is a big ask. Will busy pastors move forward with this? Or will they put it aside before really getting a sense of the vision? Again, this is me assuming very little about the reader.
- **Page 5:** On the first self assessment block, you reference "real conversations about ethnicity and race" without any qualification. How do I know if I'm having a real conversation about this or not?
- **Page 6:** At the bottom, with the chart on the different stages, it took me a sec to realize that each of the headers were indicating a trajectory. Unsure if there is a clearer way to indicate that, but thought I would mention it.
- **Page 13:** At the top of the page, might want to reference that the score is coming from the Diagnostic on page 8, and not the spectrum on page 12. Even though the spectrum doesn't have a score, it took me a moment to realize you were referring to the Diagnostic.

Question 5. How helpful would it be to your congregation?

No response. (My guess is that some of these are group decisions by the staff team. Also, we had tried some preliminary conversations at HR Cambridge already along these lines.)

Responder 2: Dave, HR Network

Responder info: white, male, late 40's

| Year Church was founded | Denomination | Church/ org size | Demographic | Previous church/org conversation about race/ethnicity/ justice. |
|-------------------------|--------------|-----------------------------|---|---|
| 1996 | ECC | 3000+ Network of 7 churches | Some congregations are majority Asian American / Asian international while others are majority white. Handful of Latino/black/Middle eastern members. Many internationals. Range between infants to 80+. Families, working professionals, students. | 1-3 depending on congregation |

Question 1. Overall concept: does it make sense?

From my limited experience, I think this concept is very good.

| Question 2. What do you like? What is compelling? | Question 3. What would you adjust to make it work in your context? What would you not use? |
|--|---|
| It strikes me that this is ideal for an environment where people are feeling very touchy about racial or ethnic issues. There are many environments like that! | <p>I wouldn't use it at Highrock in its current form because most people are a little bit more culturally aware and a little less defensive than is probably the norm across the nation. So there are many parts of this that are immediately transferable to our congregations, but we could probably move very quickly through a few others.</p> <p>As I think about where this would be most useful – I wonder about the new Needham congregation. Currently they are mostly white people, and we are adding in mostly Asians. It would not surprise me one bit if some Ethnic issues bubble to the surface, in which case this would be the perfect tool to help us all see and work through those.</p> |

Question 4. What comments, questions, or concerns do you have?

- The only people who think they are emotionally healthy are those who are definitely not emotionally healthy! :-) It's an essential hurdle, but I'm not sure how to ask the question more helpfully.
- On the list of questions, you made it sound like all of those things were related to ethnicity. I'm not sure that's true – I think ethnicity is one factor among others, including personality and family dynamics. You are Asian, but the way you answer those questions is not representative of every Asian any more than I would be representative of every white person.

| Year Church was founded | Denomination | Church/org size | Demographic | Previous church/org conversation about race/ethnicity/justice (zero to 5). |
|-------------------------|--|-----------------|---|--|
| 1980s | American Baptist; recently it identifies itself as Pentecostal | 1000-1500 | Our first service is multicultural with the median age being 30s-40s. Socioeconomically, it is extremely diverse, from business professionals, to a sizable amount of the homeless community. The Spanish service is multicultural within a Latin American context and the median age is 30's to 40's as well. This congregation has a higher number of working class people along with business professionals. | 1 |

Responder 1: Danny

Responder info: Latino, male, 20's

1. Overall concept: does it make sense?

Yes, the concept makes perfect sense.

| Question 2. What do you like? What is compelling? | Question 3. What would you adjust to make it work in your context? What would you not use? |
|--|---|
| <p>a) I like the fact that you are making sure that those who are looking to lead this program are equip, qualified, and stable to engage in these discussions. In doing so, you are looking out for the good of the individual and the church. Along with this, you are also setting them up for success in the long-run.</p> <p>b) I love the relationship oriented vs time oriented measurement presented in point two. It also highlights the fact that reconciliation is not a one-time thing, but an ongoing process. Outlining Prayer, Patience, and Presence function well as good core values to continually focus people on the mission. Posting these</p> | <p>I would definitely use this, however I think within a Hispanic context the concept of colorblind looks different than in other cultures. Within the United States context, there is an awareness of racial oppression and disadvantages, so it is something that many of them already see. This program may need to have an adjusted emphasis on finding healing and</p> |

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| <p>words somewhere in the church could serve as a good continual reminder.</p> <p>c) Making the pastors and executive team is all on board is a MUST, I love that you outlined that. Otherwise, it would be difficult to have long-term success. Roadmap to Reconciliation is also a great recommendation.</p> <p>d) I find your self-assessment questions to be extremely compelling. It is great that they are not written as another personality test exam, but are actually measurable questions in which parishioners can begin to intentionally engage in.</p> <p>e) LOVE approaching differences diagram! VERY compelling!</p> <p>f) Rules of engagement and group covenant are solid!</p> <p>g) Cultural difference spectrum is great because it will help to bring understanding to those in the room.</p> <p>h) The individual story reflection sheet is a great resource I really appreciate it.</p> | <p>reconciliation from past experiences rather than only colorblindness. Also depending on which generation is present in the room would also bring in a new perspective. I could see multigenerationalism playing a part throughout this process within the latino church.</p> |
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Question 4. What comments, questions, or concerns do you have?

I noticed your self-assessment questions are split up into 6 different boxes. Are arranged according to a certain pattern of question? You may have a reason for this, or no reason at all, I was just wondering if there is a pattern present that I am not seeing.

I think it is also important for the Key Leaders to adopt a posture of learning as well. Each persons experience is vastly different and I've learned that each time I engage in these conversations I learn something new. In leaders taking a posture of learning as well, I believe this will help the group form deeper bonds of trust.

Question 5. How helpful would it be to your congregation?

I believe a curriculum like this would be extremely helpful to our church context. It will set a good foundation for understanding how to interact with people of diverse ethnicities.

Responder 2: Greg

Responder info: white, male, 40's

Question 1. Overall concept: does it make sense?

Wow. Great topic!! I LOVE your thesis that "colorblind" Christian love is a fallacy! I also love that this book seeks not only to be prophetic, but practically helpful. I also have some reservations about implementing some of the ideas you suggest, so I may be a good "guinea pig" for you!

Background of CLJ and my ministry.

I am "white" – 3rd generation Italian and German, with a smidge of Irish, raised in a suburb of Hartford, CT; married to a 4th generation Japanese woman from suburban LA. I have been the associate pastor of CLJ for 19 years, which has been an entirely Spanish speaking congregation until 5 years ago, when I helped found our English Service. My travels in Latin America in 1997-98 helped me acquire greater cultural fluency and enabled me to assume the role of associate pastor in a church with members from virtually every Spanish speaking country. The learning process has continued over these 19 years!

The church was founded in 1982, meeting in Cambridge, and was predominantly Central and South American, until moving to Lower Roxbury in 1998. Since then, the Dominican sector of the congregation has grown. Now our Spanish speakers are pretty evenly represented from the three major regions: Caribbean, Central American, and South American.

Our English service (about 200 participants) has members from over 36 nations, and also represents the ethnic diversity of the U.S. (African American, Asian American, Mid-West, West Coast, NYC, Southern, etc.) We are also diverse socio-economically, with about 10% of our English Service members living in shelters, and about another 5% recently housed, along with several members with PhD's, professionals, people who work in trades, and just about everything else you can imagine. Stereo-typical conceptions of racial divides often do not apply – as many of our members who are homeless are "white," and many of our more highly educated members are "black." In fact, the majority of our white members are not housed, and inspire ambivalent feelings in many of our members "of color."

Our total congregation, including the Spanish membership, reaches about 2,000, with people from over 40 nations. We have lived multi-ethnicity with intentionality in the most extreme form I have ever witnessed, but have engaged in very little structured dialog about this topic. (not quite "2" out of "5").

| Question 2. What do you like? What is compelling? | Question 3. What would you adjust to make it work in your context? What would you not use? |
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| <ul style="list-style-type: none">• I LOVE your thesis. Cultural learning is essential to my ministry. Understanding the nuance and texture of a person's cultural background is essential to loving (and pastoring) them, in my opinion.• I agree completely with your emphasis on personal story-telling as a bridge to acquiring that cultural | <p>My reservations: Our success up to this point has not included intentional, structured dialog. I would attribute our multi-ethnic success to the following practices:</p> <ul style="list-style-type: none">○ <i>Intentional leadership.</i> Our pastors constantly keep these issues in mind, and we adapt our own leadership to this context. For example, Pastor Roberto minimizes explicitly Dominican references so as not to over-identify with the Caribbean sector of our congregation, especially since the Central American sector has felt increasingly marginalized since we moved to central Boston in 1998. As a "Gringo," I'm foreign to just about everyone, and seek to connect meaningfully with the full spectrum of our congregation....etc. |

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| <p>understanding. Not only does this allow people to develop trust and understanding, but the sharing of stories and personal “testimonies” comes naturally to most of the cultures in our congregation.</p> <ul style="list-style-type: none"> • I believe that this basic practice of empathy, interest and hearing peoples’ stories also can enable us to cross other types of barriers – such as socioeconomic differences and sexual lifestyle. As a “Gringo from the suburbs” I have been able to minister effectively with men and women dealing with drug addiction, primarily by listening to their experiences --- and caring! • I love the pottery image. • I appreciate that the church needs to step up to the plate in this time of heightened racial tensions, and your book is a powerful attempt to provide practical tools in helping churches to do so. • I appreciate the awareness that people are in very different stages of ethnic self-awareness, and that we need to do some serious assessment before | <ul style="list-style-type: none"> ○ <i>Radical, Pentecostal Spirituality.</i> We believe that only the intensity of an organic, spiritual bond can overcome the inevitable discomfort of being in a diverse community. We have found that those who “get drunk together – stay together!” – (Spiritually speaking, of course!) We also find that people who are completely different socio-economically and ethnically will respect “the anointing” when they sense it in another – even if that person’s style is extremely different from his or her own. ○ <i>Internal Ethnic sub-groups.</i> As a large church, we have found that if people can find a sub-group of those who are more culturally familiar, they will better tolerate the discomforts of a larger, diverse community. These internal networks, if properly managed, can be extremely useful for consolidating new members and providing “care.” ○ <i>Celebrating diversity.</i> We regularly mention from the pulpit that this diversity is part of what makes us special as a church. We seek to provide opportunities for various ethnic groups to celebrate their culture in different activities, especially involving food! <p>However – we have not structured intentional dialog around issues of race and ethnicity, and frankly, feel suspicious of such efforts.</p> <ul style="list-style-type: none"> ○ <i>You mention in the first chapter that we have all seen such discussions go bad.</i> I would put myself in that category. Perhaps in later chapters you analyze how these conversations can be unproductive. ○ <i>Personally, I have not seen intentional discussions of race and ethnicity accomplish anything positive.</i> On the contrary, they seem to stir up feelings of resentment, guilt and accusations. I think we live in a time where “branding” people as racists and creating witch-hunts can actually happen, ruining reputations unfairly. I personally would feel more motivated to use the church application tools if these suspicions were allayed (which perhaps they are in later chapters I did not read). ○ <i>I think most of our members feel a “gut” reaction to anything that would take us in the direction of “black lives matter.”</i> Even with Trump’s emphasis on deportation, which directly |
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| <p>"jumping in" to conversations.</p> | <p>effects about 25% of our congregation, most of our people resist joining protest movements. Some of our college students talk about the ambivalence they feel. The Black Lives Matter movement speaks to them in many ways, but when they join in, they feel they are adopting a toxic attitude that could harm them spiritually. However, these same college students feel deeply hurt and rejected by campus ministries that ignore racism as a "non-issue." Many of our African American members have family and friends in law enforcement, and do not think the demonstrations are constructive.</p> |
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Question 4. What comments, questions, or concerns do you have?

Summary: I feel ambivalent.

We do feel the need to empathize with one another and share stories! Personally, I have been deeply impacted by hearing the stories of friends and church members, especially in relation to ethnicity. As a white man, I have never experienced hostility from the police based on my appearance. Hearing what friends have been through really has helped me understand. As a pastor in a Latino church, I feel the need to empathize with the experience of Immigrants who do not have legal status. They profoundly appreciate it when people who are not in this predicament will listen to their stories, care, and do what they can to help. In sum, I am not closed to the idea of structuring dialogs in a church setting, but would need to be "won over" before really buying in, especially since we are already growing as a multi-ethnic community better than any other I have witnessed.

Question 5. How helpful would it be to your congregation?

The church application pdf.

On a more mundane note – the thoroughness of the questionnaires presents an obstacle to many of our people, I believe. I appreciate the need to engage in some healthy self-assessment before jumping in – precisely to avoid some of the negative outcomes I mentioned. However, I feel that this entire concept is so foreign to most of our church – especially more recent immigrants – that these kinds of questionnaires could present a significant impediment. The main exception, however, is the "individual story reflection sheet." In general, if this tool could be simplified, it might be more accessible.

For a generation or so, society has tried to be colorblind. People say they don't see race. But the reality is that this approach has its limitations. In our broken world, ethnicity and racial identity are often points of pain and injustice. We can't ignore that God created us with our ethnic identities, and he made them for good. We bring all of who we are, including our ethnicity and cultural background, to our identity and work as God's ambassadors.

Ethnicity and evangelism specialist Sarah Shin reveals how our brokenness around ethnicity can be restored and redeemed, for our own wholeness and also for the good of others. When we experience internal transformation in our ethnic journeys, God propels us outward in a reconciling witness to the world. Ethnic healing can demonstrate God's power and goodness to others and bring good news to the world. Showing us how to make space for God's healing of our ethnic stories, Shin helps us grow in our crosscultural skills, manage crosscultural conflict, pursue reconciliation and justice, and share the gospel as ethnicity-aware Christians.

Jesus offers hope for healing, both for ourselves and for society. Discover how your ethnic story can be transformed for compelling witness and mission.

REVIEWS

"Sarah Shin does what no one else has been able to do: connect a clear gospel summary with our stories of ethnic identity and reconciliation. I hope that not only all campus ministers in the country, but every student leader in the country, will read this book. I can't remember the last time I was so expectant for an upcoming book to arrive."

- Doug Schaupp, national director of evangelism, InterVarsity Christian Fellowship/USA, coauthor of *Breaking the Huddle*

"This is groundbreaking work: first, it highlights how a lack of ethnic identity is a barrier to being effective witnesses, and then it calls all people to ethnic identity, awareness, healing, and reconciliation through the gospel. It's brilliant and it's good news!" - James Choung, author of *True Story* and *Real Life*

"How might Christian communities break away from the powerful grip of a colorblind narrative? By challenging Christians to reinterpret the significance and meaning of ethnicity through the lens of the good news of Jesus, this timely work points to a clear pathway forward that is biblical, pastoral, and prophetic. I strongly recommend Sarah Shin's work to all Christians who seek to better understand how our Christian and ethnic identities intersect in today's multicultural world." - Peter Cha, professor, Trinity Evangelical Divinity School

"In *Beyond Colorblind*, Sarah Shin offers us a personal and practical resource as we explore the issues of ethnicity, race, and diversity in our fractured world. This important book will prod at your heart at times, perhaps challenging you to reflect on your own assumptions. But it also serves to equip you—as a friend or neighbor, as a church or community leader, in work or in love. With humility, wisdom, and compassion, Sarah calls us to 'become *ethnicity aware* in order to address the beauty and brokenness in our ethnic stories and the stories of others.' Essential reading for today."

- Jo Saxton, chair of 3DMovements, speaker, author of *More Than Enchanting*

"I will never forget hearing Dr. John Perkins say that if we want to disciple people in the Christian faith, a primary focus should be on stewarding ethnic identity. I also will never forget having no idea what that meant or how to do it! I wish I had *Beyond Colorblind* when I first heard those words. In this critical work, Sarah Shin lays the foundation for ethnic identity in a winsome manner and with a thoughtful approach. I'm convinced that when the light bulb turns on for the importance of ethnic identity, this book will become a can't-miss resource." - Daniel Hill, pastor, author of *White Awake*

"Beautifully written and astute. Sarah Shin takes readers on a deep, honest, and spiritual journey through the complications of our racial history. Along the way, she dismantles the objections of thin thinking and religious sentimentality while depositing a rich, nuanced, and healthy soil in its place. Whatever your background or level of experience in this conversation, Sarah's voice and wisdom will add rich texture to your understanding. I can't recommend *Beyond Colorblind* highly enough." - Ken Wytsma, author of *The Myth of Equality*